ADORNMENT OF HEARTS

SHEIKH MUZAFFER OZAK AL-JERRAHI

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ADORNMENT OF HEARTS

ZINATU-L-QULUB

SHEIKH MUZAFFER OZAK AL-JERRAHI

Grand Sheikh
The Halveti-Jerrahi Order of Dervishes

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Foreword
William C. Chittick

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FOREWORD

In the past few years the West has witnessed a growing awareness that authentic Sufism is none other than full and integral Islam. There was a time when scholars could blithely tell us that Islam was a religion of cold-hearted literalists, and that only an alien "influence," coming from Christianity, or Buddhism, or Hinduism, or the Iranian religions, could account for the attention paid by a handful of exceptional Muslims to love and spirituality. For their part, many contemporary Muslim intellectuals and politicians, convinced that the Western world had all the answers, looked around for a scapegoat on which to blame their "backwardness," and Sufism seemed an easy target. Orientalist and modernist agreed that Sufism and Islam were incompatible.

More recently, most Western specialists - with a few holdouts here and there - have questioned whether talk of "influence" indicates anything more than the observor's desire to arrogate significance and meaning to himself and to eliminate it from the lives of those who experienced the historical process. A far more important avenue of approach is to ask what Sufism has meant for those who professed it. Then we find that "Sufism" is but one word among many that Muslims have employed to refer to a vibrant and self-aware participation in the depths of Islamic thought and practice. When this dimension is lacking - as is all too often the case - the religion becomes a collection of beliefs and practices without internal coherence. Sufism is the spirituality of the Prophet himself, handed down by those Muslims who have lived Islam to its fullest.

Muslim modernists usually criticize Sufism by identifying it with certain excesses connected to some of its institutionalized forms. But their real objection typically goes back to the fact that they have lost contact with the living roots of their own tradition and look upon religious phenomena almost completely in political terms. They continue to dismiss Sufism as un-Islamic because they find the meaning of life in that domain of political activity that has been given such tremendous value by modern Western thought. To convince such people that there is a great deal more to religion than social activism is no easy task. As the Koran frequently reminds us, even the Prophet was unable to give sight to the blind. The fact that the modernists are abysmally ignorant of the sapiential dimension of Islam - the explanations of the inner meaning of Islam provided by generations of saints and sages - merely confirms the newness of the path they follow.

Sources in Western languages deal with Sufism from a variety of perspectives. In general, one might say that the works are written either by "outsiders" or "insiders," though some works are able to bridge the gap. The outsiders have provided many serious historical studies of Sufism and a number of important translations of classical texts. The insiders speak, or claim to speak, on behalf of the Sufi traditon itself. One of the best of them is Sheikh Muzaffer. His works demonstrate that integral Islam is still very much alive. He takes neither the dry historical approach of the specialists, who treat their subject as if it were archeology, nor the apologetic approach of the Muslim modernists, who usually appeal to reified myths in a manner that flies in the face of intelligence.

One of the many virtues of Sheikh Muzaffer's work is to help us discern the variety of approaches to

Sufism found in the writing of the "insiders." As he points out, these authors can be divided into many types, ranging from "All-Talk Sheikhs" to "On the Make Sheikhs" to "Spiritual Sheikhs." He then gives us a number of criteria with which to differentiate these approaches. He stands at the center of the Islamic tradition when he warns us that spiritual seekers must use their intelligence to discern the good from the bad. "Intentions" are not sufficient if knowledge is lacking. "Are they equal - those who know and those who know not?" (Qur'an 39:9).

The present work is basically a handbook for practitioners of the Halveti-Jerrahi Sufi Order. But anyone interested in Sufism on any level will find it useful. Members of other Sufi orders, and Muslims in general, will find a wealth of practical instruction on how to live their lives in a way that is pleasing to God. Serious seekers from all traditions will find many examples of Islam's intimate kinship with their own paths. Scholars will find an excellent and authoritative contemporary expression of teachings that are often relegated to dusty manuscripts. General readers curious about Islam will find an antidote against the reports in the media.

Finally, those of our contemporaries who think of Islam as a rarefied and "universal" spiritual path somehow disconnected from religious forms will perhaps come to understand what most Sufi practitioners have always known: Sufism is in one sense even more concerned with the external dimension of reality than "exoteric" Islam, since it is rooted in a cosmology that sees the divine presence in all things, not least in bodily forms and activities. The goal of the Sufi is to realize God in this life, that is, in this body. The body is the sina qua non of human existence and of spiritual practice. In Islamic teachings,

body and spirit are not two separate entities, but two dimensions of the same reality. The two are mediated by a third dimension, usually called the soul, which is the locus of our awareness. The soul may ascend into the unity and luminosity of the spiritual realm or descend into the dispersion and multiplicity of dead matter. Those who wish to achieve happiness in the next world and spiritual perfection in this world must strive to integrate the bodily domain into the spirit and the divine Source. This can only happen if there are practices on the level of both body and soul that allow the human being to establish harmony, equilibrium, and unity on every level of existence. And these practices are not humanly discernible, which explains why Islam finds them in the divine guidance given to the Prophet and his representatives.

The domain of the "soul" is hardly less bodily than the body itself. In a sense, it is even more closely connected to the body's reality. After all, most Muslim spiritual authorities tell us that the soul itself will be resurrected as a body, while the body will lose its bodily substance and disintegrate into dust. The resurrected body that is identical with the soul is the domain "where spirit become body and body becomes spirit," to quote the texts. Through death, "The outward becomes inward and the inward becomes outward," as the thirteenth century sage Sadr al-Dîn of Konya puts it. To employ the term which by now is well-known in Sufi Studies, "imagination" is the substance of the soul, and imagination is that intermediary realm where formal and supra-formal realities unite, where body and spirit coalesce. It is also the domain of the *barzakh* or interworld between death and resurrection, and, on another level, of all the experiences that take place at the resurrection and beyond.

Sufism is not an abstract theory or an "escape" from reality. It is an entrance into Reality itself, and this takes place in concrete modes demanded by the nature of human existence. To quote one of the well-known definitions, all of Sufism is "correct modes of behavior" (adab), and behavior is eminently grounded in this world and this body, even if it is oriented toward the next world and God. One of Sheikh Muzaffer's recurring themes is the necessity of developing good and beautiful character traits in imitation of the Prophet and the great saints. The human models are absolutely necessary if we are to live in the world - and we have no choice. The realm of the soul where spirit and body interact has to be shaped with concrete examples, exact instructions, activities to be repeated and assimilated. Only then is moral and spiritual growth possible. Only then can a person become human in the true sense of the word.

William C. Chittick

State University of New York
Stony Brook
16 October 1990

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ADORNMENT OF HEARTS

The purpose of treading the Sufi Path is to become satisfied with the Divine Truth, to seek and to find the pleasure of God. It is to become truth with the Truth.
This is a state that cannot be expressed or defined. It transcends mind and thought. To be truth with the Truth means to attain the degree of Perpetuity with Allah. Those who attain to this degree know it by experience.

from *Sufism*
Chapter Six, p. 47

CHAPTER ONE

Bismillahi-r-rahmani-r-rahim

In the Name of Allah,
All-Merciful and Compassionate.
Praise be to Allah,
Lord of All the Worlds,
And blessings and peace
Upon our Messenger Muhammad,
His family, his offspring, his wives,
His companions, his helpers
And all who love him.

THE DUTIES OF MANKIND

O you who wish to know your origin! In essence you are a sultan, yet you come naked into this world and leave this world naked! O human being, either become sultan of the eternal world or remain eternally naked!

In this world, our first and most important duty is to learn where we came from, why we came, and where we are going. We came from the Divine Truth, and thus we must believe and have faith in the Holy and Mighty Being Who brought us into this world in human form. We must seek to be grateful and to please Him in all that we do. We must submit to Him completely and live as He wishes us to live, seeking to understand the Book which He revealed to us through His Prophet. The quest for knowledge is therefore an obligation.

As our blessed Master Muhammad said: "Seek knowledge, even as far away as China. This is a religious duty for every Muslim man and woman" and "In this life, knowledge is the truest guide."

READ

The Holy Quran, the last and greatest of the heavenly scriptures, contains the command: *Read!* (Iqra 96:1). As conscious human beings our primary commitment should be to reading and studying, for there is no comparison between those who know and those who do not know. As the Glorious One says in the Holy Quran:

Are they equal, those who know and those who know not? (39:9)

This Noble Verse was revealed concerning those who never ponder, digest or put into practice what they read. Some people read many books but cannot comprehend what they read, and some are unable to assimilate what they have come to know. Allah, Glorious and Exalted is He, says of these:

The similitude of those who were charged with the Torah but who then failed to carry it out, is that of a donkey laden with huge books. (62:5)

There is no difference between those who read without comprehension and do not practice what they have learned, and the donkey carrying books. Testing our understanding is no simple task. Our blessed Master said that an hour of contemplation is dearer to Allah than sixty years of superogatory worship. The illumined Turkish mystic, Yunus Emre, writes:

Knowledge is to understand knowledge,
Knowledge is to understand yourself,
Since you do not understand yourself,
What is the use of reading?

Uncontemplated knowledge causes equal discomfort as undigested food. Reading could simply mean scanning the page, but reflection and meditation require the reader to apply his power of comprehension. Reading is the practical skill of knowing the symbolic value of the letters, whereas true understanding requires the knowledge of what these symbols refer to.

The most noble Messenger was ordered to meditate in seclusion at Mount Hira prior to being given his mission of Prophethood. The Islamic sources agree that it was after this prolonged period of meditation that the blessed Gabriel brought him the Divine inspiration.

Man is in fact the crown of creation. Everything we see in this universe was created for mankind. In a sacred Tradition, the All-Glorious One says: "O Mankind, I created everything for you. And you I created for My Divine Essence."

Man is thus the vicegerent of Allah.

When our Lord told the angels: I am placing a vicegerent on the earth . (2:30)

Sufism, Tasawwuf in Arabic, the science of the mystic path, teaches man his own true worth. "He who knows himself knows his Lord." This noble Tradition makes us aware of the truth that if a human being knows his own impotence and mortality, he understands the power and strength, the splendor and majesty of his Lord, and experiences what it is to love and to fear that exalted Being. Man becomes truly human when he realizes that he was created with love, and that the fear of the Divine Truth is the beginning of wisdom.

LOVE AND FEAR

There are two possible attitudes. We may approach our duties either with love or with fear. There is no doubt at all about the superior merit of acting out of love rather than out of fear. The lover not only loves, but respects and obeys the object of his love. He recoils from angering, hurting or annoying his loved one. A person will lovingly and joyfully carry out the orders of the beloved, and thereby manifest the love and affection he feels for him or for her. A person will not do things that are disliked or forbidden by the beloved in consideration of their being offended.

These examples refer to human beings in relation to each other, but what if a person's beloved should be the Divine Truth? Here it is obvious to conscious people what love and fear must mean. Without doubt, the blessed Messenger is the one who has the greatest love and affection, and the most fearful attitude toward Allah, Exalted is He, thus demonstrating ultimate closeness to the Divine Truth. The noble Prophet knows the Truth as the Truth wishes, loves Him and fears Him. Allah the All-Glorious is deserving of love and most worthy of fear.

There is no doubt that our blessed Master, the Glory of the Universe, is the one who knows best that everything in this world is perishable, that everything must be annihilated and destroyed, and that only Allah, Exalted is He, will endure forever.

Those who are aware, even to a small degree, of the Reality-of-Muhammad, also comprehend and taste that only Allah, Glorious is His Majesty, deserves to be loved, respected and obeyed.

MANKIND

Allah, Glorified and Exalted is He, created all worlds visible and invisible, the heavens and the sun, the moon and stars, the air, the earth and all the bounties apparent on its surface or hidden beneath it, the oceans and all that lies within their depths, all for mankind alone. In order to put a crust of bread into the human stomach, He created the sun, caused the rains to fall, and made the earth fit for human habitation.

No other creature has been given the body, hand, foot, eye, ear, mouth, nose, spirit, sense, intellect, mind, will and capability given to mankind. Some of the benefits conferred upon human beings are not even conferred upon the angels. Indeed, some of the angels were created to serve mankind, and it was for humanity that Paradise and Hell were created and brought into being.

The Glorious Quran informs us that mankind comes from Allah, Glorified and Exalted is He, and will return to Him:
We belong to Allah, and to Him we are returning. (2:156)

Allah created mankind out of love. For this reason He wishes mankind to love His Divine Essence:
Say: If you love Allah, follow me; Allah will love you. (3:31)

As this Glorious Verse so clearly states, His Love can only be attracted by traveling on the path of His Beloved. In order to follow His Beloved, one needs to follow a being endowed with the attributes of His Beloved, one who can make us sensitive to his fragrance and his affection, one who is aware of his state and who is following his path.

The Messengers therefore are the connecting link between Allah, Exalted is He, and the human being, His servant. Since everything is perishable, the Prophets also taste death. So who will show the human being the way to the Truth?

This duty falls upon the spiritual guides who are the heirs of the Prophets, and being endowed with their attributes, are perfect human beings *(Insan Kamil)*.*

The proof of this is the noble Tradition:
"Follow my exemplary way, and the exemplary conduct of my rightly guided representatives."

The representatives of the Noble Messenger are of two classes. Firstly, those worldly commanders and rulers who are at the same time Sultans of the Heart, namely, the noble Abu Bakr, Umar, Uthman, Ali and Umar ibn Abd al-Aziz, may Allah be pleased with them all. Secondly, spiritual guides who are not worldly commanders or rulers, but who are heirs to the Noble Messenger in state and in speech, and who direct human beings to the Divine Truth.

There are those who deny the connecting link between the servant and Allah, either from ignorance or from perfidy. Then there are some, for instance the Wahhabis, who say:
"There is indeed a connecting link between the servant and Allah, but since the Prophet's departure to the Hereafter, the link is no longer with us."

Our response to them is as follows:
"You accept that between Allah, Exalted is He, and His servant, there exists Satan who will lead mankind astray until the Resurrection. How then can you deny the

* Terms in brackets are Arabic

existence of scholars and Saints, who will bring mankind to right guidance? Being endowed with the attributes of the Noble Messenger, they enable ordinary people to experience the joy of Muhammad, they point out the way of Islam, distinguish between good and bad, darkness and light, inculcate knowledge and understanding of the Divine laws, summon people to rectitude, to goodness, to beauty and to correct belief. They both practice and inspire others to practice the teaching of the Book of Allah, Exalted is He, and the exemplary conduct of the Chosen Messenger."

Does it make any sense to accept Satan, yet not accept the Intimate Friend of Allah? Moreover, we read in the Quran, the Splendid Proof:
And seek the means of approach unto Him. (5:35)

There is no place in Islam for the Christian concept of an intermediary between Allah and His servant. In Sufism therefore, we do not accept that an intermediary can sell admission to Paradise, excommunicate another from the faith, damn someone to Hell or pardon someone else's sins.

The only kind of mediation we accept is that performed by those who can explain and practice their own understanding of the Holy Quran, show us the way to Allah, and teach us the meaning of love, devotion, affection, patience, contentment, generosity, forbearance, and the joy of religious experience. Such people are the vicegerents of the Noble Messenger. It behooves us to follow them and to love them.

CHAPTER TWO

THE SPIRITUAL GUIDE

The term spiritual guide *(murshid)* is applied to an individual who comprises all the above attributes. A person who obeys the guide's instructions, submitting himself entirely to his supervision, is called a disciple *(murid)*.

The spiritual guide puts into practice the Book of Allah and the example set by Allah's Messenger, both in speech and in state. The speech of the noble Messenger is represented by the Sacred Law *(Sharia)*, while his state is represented by the Mystical Path *(Tariqa)*.

One embarks on this path by hearing the words of the blessed Muhammad, then by obeying the rules of the Sharia until, by practicing what one has heard, one becomes imbued with the state of the Messenger. As the Prophet's representative, the spiritual guide will first communicate to you the word of Allah and the sayings of the Prophet, that is, the Sharia. The Tariqa is the process by which one's being absorbs the Sharia.

At this stage, Satan will try to destroy you with his temptations. He may insidiously corrupt your heart with vices like hypocritical ostentation and sanctimonious pride. If a disciple or dervish performs acts of worship out of such motives, this is a greater sin than simply neglecting to worship, because polytheism is hidden in hypocritical show, and sanctimonious pride is an attribute of Satan. Satan considered himself superior to Adam, and was expelled from the Divine Mercy for saying:

"I am higher than Adam. You created him from earth, while You created me from fire. To You I will prostrate but not to Adam."

Thus, a disciple is expelled from Divine Mercy and can find no enlightenment if he regards himself as superior to others, and if he is arrogant in his worship. He will be an object of ridicule to people and to Satan himself, and will be tarnished in both worlds. A disciple should conform in speech and attitude to the maxim:

They are wheat, and we are chaff,
They are virtuous, and we are worthless.

He should regard himself as inferior to all other beings. He should not look down even on an unbeliever, but tell himself: "This person could be blessed with true faith. I have no way of knowing what my own state will be at my last breath. If I fail to preserve my faith, how will I enter the presence of the Truth?"

As the dervish witnesses the power of God in all creation, he looks with the eye of truth, seeing and giving thanks, seeing and taking thought.

When he sees someone older than himself he should show respect, thinking: "This noble being is my senior. Surely his worship of the Truth is greater than mine." And with those younger, he should think affectionately: "They are my juniors, surely their sins are fewer than mine."

Those who do not follow a true spiritual guide cannot see their own fauits and shortcomings. The spiritual guide, acting as a mirror in state and in speech, rescues the disciple from pitfalls and brings him to safety. The spiritual guide is like a physician. Just as doctors find

remedies and medicines for diseases affecting a person's body, the spiritual guide heals with spiritual prescriptions the problems hidden in the inner world of a person. And those who want to be fully realized as sultans, either in this world or the next, will be shown the way by the guide.

Just as a semi-qualified physician cannot heal a person and ultimately causes his destruction, so too the semi-qualified guide is the cause of a person's spiritual ruin. Out of ignorance such a physician might terminate a person's life. The false guide, however, by guiding the disciple on the path of error, ruins both his ephemeral and eternal life. However skilled the physician is, if the patient does not adhere to his prescription, he will not receive any cure. Similarly, a disciple who does not follow the advice of a true guide derives no benefit. If he obeys the guide and fulfills his spiritual duties, he will find salvation, and his whole being will attain to true felicity.

We must never forget that to take hand with a true guide is to take hand with our blessed Master, the Most Noble Messenger:

From one hand to the other,
We take hand with the Truth.

To be watched over by a true guide is to be watched over by the blessed Messenger. It is not reasonable to take the hand of a true guide without taking his advice, but even then, the action is not entirely pointless since his hand is the hand of the Truth, and he remains faithful to his trust. As an heir of the blessed Messenger, endowed with a great sense of caring for others, the spiritual guide is the very essence of healing. He looks with compassion on the one who takes his hand, assuring him of bliss in the Hereafter through his own intercession.

> According to Abu Sa'id, the Messenger of Allah, Allah bless him and give him peace, said: "Some members of my Community intercede for large numbers, some intercede for the tribe, some intercede for kinsfolk, some intercede for one man, until they all enter Paradise."

These intercessors are the spiritual guides and religious leaders who encourage the Community on the highway of the Sharia.

> Abdullah ibn Shaqiq reports: I was with a group of people at Ibliya. A man among them said: "I heard the Messenger of Allah, may Allah bless him and give him peace, say: 'Through the intercession of one man of my Community, more than the whole tribe of Tamim will enter Paradise'." Someone said: "O Messenger of Allah, (do you mean a man) apart from yourself?" And he said: "Apart from myself." Then when he got up, I said: "Who is this man?" They said: "This is Ibn Abi'l-Jada."

The Compassion Of Junayd-al-Baghdadi

A rebel was hanged for a series of crimes and his body was left dangling on the gibbet. As the noble spiritual guide and Saint, Junayd al-Baghdadi, passed by the scene his eye alighted on the man who had been executed. His glance was filled with compassion. That night in the city all the lovers and devotees who were close to the Divine Truth dreamed that the hanged man had entered Paradise. When the dreamers asked him how he had reached that station, he replied:
"I had been strung up on the gibbet when the noble Junayd al-Baghdadi passed by. His look was so merciful and I heard these words addressed to me by the All-Glorious and Exalted One:
'It does not befit My Majesty to punish one upon

whom My friend has gazed with compassion. I pardon you and grant you My Paradise!'
That is how I gained admission here."

If a rebel condemned to death is granted Paradise through the merciful glance of a Friend of Allah, I leave it to your judgement, O lover holding the hand of a Friend, how much bounty will come to you as a disciple. It is certain that the true guide who is pure mercy will never abandon anyone who enters his flock. Even if a disciple becomes disgraced and miserable in this life through not heeding the words of his guide, he is safe in the Hereafter. That is because the Friends of Allah do not abandon those who follow them, either in this world or in the Next.

The Bektashi Qadi

A Qadi (magistrate), was once appointed to the town of Sivas, and the local dignitaries went to bid him welcome. In the course of the friendly gathering, conversation turned to the question of affiliation to various Sufi orders. Some of those present said they were Rufais, some Khalwatis, some Naqshis, and others Mevlevis.
This discussion left the Qadi laughing cynically, for he did not believe in the Sufi path. When everyone had stated his affiliation, the new magistrate decided to make fun of his hosts by claiming to be a Bektashi. They were all at a loss to understand how a graduate of a formal academy could have become a Bektashi, but politeness restrained their curiosity.
The time was getting rather late, so the session broke up and everyone dispersed. The Qadi was aggravated by the evening's conversations, to which he had listened with concealed animosity. He performed his night prayer and then lay down to sleep.
During the night he had a terrifying dream. The

Resurrection had come and he was being summoned to the Court of the Almighty. Convicted of many miscarriages of justice, the Qadi was condemned to Hell. He wept and screamed as the responsible angels dragged him away. Just then, a noble being of radiant countenance entered the Divine Court, prostrating himself as he said:
"My Lord, this person is my dervish, a follower of mine. I am Your Friend, Your Saint, Hajji Bektash. If You consign this Qadi to the Fire, I shall not enter Paradise. Either let me accompany him, or let him come with me into Paradise!"
The All-Glorious answered: "Take him! I pardon this sinful magistrate for your sake."
The venerable Saint then took the terrified and shaken Qadi by the hand, and leading him off to Paradise, he said: "This is the consideration we offer to one who merely pretends to be a disciple. Had you been a genuine follower of mine, I would have enabled you to reach the Garden of Essence."
The Qadi awoke as if he would never go back to sleep again. He had difficulty concentrating on his early morning prayer.
"I only pretended to be a Bektashi and yet I entered Paradise, saved from the Fire by the intercession of Saint Hajji Bektash. If I really became his disciple, who knows what exalted station I might attain?"
After the morning prayer, he sought out the group who had welcomed him the night before. He told them his experience, adding: "If there is a Bektashi Sheikh here in Sivas, I shall immediately pledge my allegiance to him."

True to his word, he took hand with the local Bektashi Sheikh and became a member of the Bektashi Order. I have related this story word for word as I heard it from my own teacher who was present on the occasion.

O lover seeking the Truth! Faithful servants of Allah's Friends are not left in want. If Qitmir was admitted to Paradise because he was the dog of the Companions of the Cave, will the servant of a Saint be deprived? God forbid! He will surely not be deprived and will enter Paradise with the being he served.

Did not the Most Noble Messenger tell us: "We are together with those we love." The disciple is the guide's spiritual son or daughter. Would a mother or father be capable of abandoning their offspring, whether the children were good or bad? True guides are even more compassionate toward their spiritual children.

Through over-indulgence, ignorance and lack of experience, parents often bring their children to a lower station than they might have attained. As spiritual fathers, however, true guides are utterly dedicated to elevating their spiritual children to higher stations, to directing them to felicity and safety in this world and the Hereafter, and to ensuring their well-being. They do not even forsake bad spiritual children.

Do not doubt this! The approval of the true guide is the approval of the Noble Messenger, and the approval of the Noble Messenger is the approval of Allah the All-Glorious.

HOW CAN WE RECOGNIZE THE TRUE GUIDE?

Neither a non-ecstatic seeker nor an ecstatic who is not a seeker, can become a spiritual guide. As for the seeker who finally experiences ecstasy by being drawn to God, he is the perfect guide. The ecstatic who is first drawn to God and who then traverses the path of the seeker, he may also become a guide, as exemplified by Ahmad al-Badawi, sanctified be his secret soul. True guides can be recognized by the

following behavior:

They adorn all hearts with the love of Allah, the affection of the Messenger, and the character of the Intimate Friends of Allah. They invite all mankind to the way pleasing to Allah, Exalted is He, and to follow the exemplary conduct of the blessed Messenger. In their conversations they speak of the Hereafter and encourage love of all creatures. They resolve the problems of this world and the Hereafter, mold people to be truly human, and enlighten them with the radiance of the Holy Quran. They tint with the hue of Muhammad, and illuminate the path with the torch of love. They give people the taste of faith and fill their souls with love of faith and submission. They always recommend and inculcate truth and patience.

They are hospitable and generous. They are always smiling, patient and enduring in the face of trials and tribulations. They are humble yet forthright. They eat sparingly, preferring to give others plenty to eat. They are tolerant and forgiving of sins and offences against their own person.

Their supplications are worthy of acceptance and their breath has healing properties. They solve all the problems of their disciples, and connect them with Allah and His Messenger. They forgive those who disobey or even despise them, and pray for their improvement. They are content with this world and zealous for the Hereafter. They are merciful and compassionate, generous and kind, for they are endowed with the attributes of the Noble Messenger. Each of them is like a star of guidance, directing mankind to the Truth.

Those who behold such beings, all sorrows are driven from them. Their hearts become immersed in love and serenity.

QUALITIES OF A TRUE SPIRITUAL GUIDE

He acts in accordance with the beliefs of the people of the Sunna and the Community.

He is truly versed in esoteric knowledge.

He has profound understanding of the science of the interpretation of visionary experiences, both personal and universal.

He gives guidance according to his assessment of the seeker's spiritual degree and level of attainment.

Being a sincere and consummate scholar, he councils his disciples and directs them through his words and through his blessed state.

Everything He does is for Allah's sake, and thus he is always considerate of the Divine Truth and His creation. He is an example of honesty and integrity.

He is generous and hospitable. He would rather feed others than eat himself. He attends more to others than to himself.

He attains serenity by cleansing his heart of anxiety, directing it entirely toward the Truth. He is fearless of all but Allah.

He is preoccupied inwardly and outwardly with the Truth, with no thought for reward in this world or the Hereafter, his sole objective being the Pleasure of Allah. As the mystic Yunus Emre, sanctified be his secret soul, declares:

> Give them what they want,
> A palace, Paradise and houries,
> All I need is You, is You.

Having purified himself, he is free of consuming desires.

He does not covet his disciple's property, riches, rank or station.

He treats his disciples equitably, be they rich or poor.

He avoids concerns that would obstruct tranquility of heart and soul.

He is kind and compassionate toward disciples, praying for their well-being and right guidance.

He is a master of forbearance, not given to violence, anger or irritability.

He is ready to pardon and forgive offences and faults without expectation of apology..

He covers the faults and failings of others, using subtle hints to indicate where disciples need to improve.

His noble character obliges him to be gentle toward those who are harsh, to offer acceptance to those who reject, to give to those who withhold and to welcome those who turn away.

He does not demand service from a disciple who is busy, unless he is testing him.

His generosity and beneficence increase day by day.

He has total trust and reliance on Allah the Exalted.

He is indifferent to praise and blame, poverty and wealth, misfortune and good fortune.

He diligently observes the five daily prayers, always receptive to Divine inspiration. He demonstrates to his disciples true devotion and true humanity at all times.

He is a master of constant remembrance and witnessing of the Truth. He remembers Allah the Exalted with every breath and is always in His presence.

He exemplifies complete submission to the Truth: he refers to the Truth in all he does, and entrusts all his affairs to the Truth.

He accepts destiny with complete equanimity.

He has dignity without arrogance, inspiring respect in those around him.

He is free of false modesty, being a master of genuine humility.

He is always trustworthy and true to his word.

He is steadfast in his affirmation of the Truth and a master of prudence.

He shuns lying and falsehood, being devoted to veracity and truth.

He strikes a moderate balance between slowness and haste.

He is a master of mystical experience, direct witnessing and insight.

Anybody possessing these thirty-two qualities to perfection, is truly fit to give spiritual guidance. These

attributes prove that he is indeed the Intimate Friend of Allah, receiving from Truth and Reality. He is an heir to the Prophet and is therefore endowed with miraculous powers.

As the mystic poet Ummi Sinan says:

Those who are realized do not gather among the crowd,
Those who come affirming will never be destitute.
A man needs to affirm the Truth to see with open eyes,
A gem needs a jeweller to know its true worth.
If you place a pitcher by the fountainhead
And leave it there forty years, it will not fill itself.
Ummi Sinan says: The path is clear, the discourse evident.
The way of dervish-hood is not in the turban and gown.

CHAPTER THREE

WHO IS CALLED SHEIKH?

To be called Sheikh one must have achieved perfection in the following: Age, Knowledge, Wisdom, Spiritual State and Capacity for Guidance. Age is irrelevant, however, if the person concerned is fully developed in the other respects mentioned. It is this perfection, which originates from the luminous Divine Realm, that we seek after coming into this world.

There are several points to consider in relation to the name Sheikh. In Arabic spelling, the word Sheikh begins with the letter *shin*. This indicates the transformation of his state from the darkness of physicality and emotionality *(bashariya/shuuriya)* to luminous spirituality *(malakutiya nuraniya)*. It means that he is fully conversant with his physical and elemental nature, and also with that jewel of spirituality.

The second Arabic letter in Sheikh is *yay*. As the twenty-eighth letter of the Arabic alphabet, it indicates the twenty-eight spiritual degrees *(maratib manawiya)*, since we arrive at the number twenty-eight if we multiply the "Seven Names" by four. Those who attain the twenty-eight degrees have achieved the station of traversing the path *(sayr as-suluk)* and thereby merit the designation "Sheikh."

The third Arabic letter in Sheikh is *kha*. This indicates that he has mastered the transformation of character *(tabdil al-akhlaq)* and achieved moral refinement. He has transformed his limited self of evil and lust into the light of Divine Love. In other words, he has attained to

the lineage of the Saints. It is permissible to give the name Sheikh to one who is authorized to guide people to the Truth, who has completed the degrees of true worship, obedience, fear and love of Allah the Creator, and who sincerely instructs people with these attributes.

The letter *shin* indicates that he has been saved from doubt and obscuration and has attained the degrees of direct perception *(shuhud)*. He has passed from direct perception of the Truth without creation, to direct perception of the Truth with the Truth, and on to existence in direct perception of the Truth and existence in the Truth.

The letter *yay* also indicates that he has "taken hand" with an authentic guide, and is himself a master of religious teaching. The letter *kha* indicates that his creatureliness *(khilqiya)* has passed away into Divine Truth, and that his moral character is permanently established in Divine Truth. He must be the servant of the Divine Names *Hadi* and *Rashid,* (Guide and Director) and must be inwardly and outwardly acquainted with the manifestations of the Name *Khabir* (All-Aware).

Thus the title Sheikh symbolizes an individual who unites in his being all the signs indicative of a true guide, having reached perfection in state and degrees of spirituality. When the name Sheikh is applied to people who have not attained these degrees, it is because they are Sheikhs in external appearance only.

DIFFERENT TYPES OF SHEIKHS

The *All-Talk* Sheikh has never received any specific training or education, nor has he undertaken any serious course of study. He is content with second-hand information and his only talent is slick talk. He may pass on as his own a few choice sayings of the Saints which he has learned by heart, but which he does not put into practice. Some people are misled by this foolish talk, and his naive followers become as deluded as he is himself and will remain far from the Truth. Instead of discussing Sufism, people like this would actually be less harmful committing offences like drinking alcohol. However displeasing to the Lord, sins like wine drinking or fornication do not make an unbeliever of the sinner, as long as he does not believe these activities to be lawful! Loss of faith does result, on the other hand, when people are led astray by false and erroneous teachings.

The *Coxcomb* Sheikh wraps himself in a saintly guise with an ostentatious parade of holiness, while using this cover to amass worldly gain. Such poseurs have no spiritual interest in the Hereafter. Paradise for them is the opportunity to eat, drink and serve the appetites of certain parts of the body. To keep one's distance from these characters is to be close to the Truth. Nevertheless, they must be considered less pernicious than the previous group, since the damage they cause is confined to the material plane.

Tekke Sheikhs are those who concentrate almost all their energy on the official business associated with their Tekke, ensuring its upkeep by attending to income and expenditure. While these Sheikhs are generally preoccupied with such matters, it must be said that many wise and saintly individuals are found amongst them. Let us not forget that actions are valued by intentions.

Fancy Dress Sheikhs are chiefly interested in costume and external appearances. They suppose that the office of Sheikh is discharged by wearing the garments and articles symbolic of Sainthood, like the turban, gown, belt and staff. Since they have not earned the right to this attire, they will never understand its inner meaning.

Included in this category are the *Cap and Cloak* Sheikhs, who remain ignorant of all but the externals of the path. Treating Divine remembrance (Dhikr) as a game or dance performed in costume, they prance about issuing directions without comprehending them.

Quack Sheikhs freely dispense formulas of remembrance and litanies to be repeated by their disciples, without proper instruction and without regard to the state and capacity of the individuals concerned. They take no real interest in their disciples or those entrusted to their supervision. They imagine it is the duty of a Sheikh to give his pupils Divine Names to recite by the thousand, but their incompetence merely induces boredom in their followers, if it does not put them in a mental hospital.

On The Make Sheikhs are base and vulgar creatures who disguise themselves in saintly attire, then use their office as an outlet for their lowest instincts and lustful desires. In the name of religion and the spiritual path, they play with the honor and virtue of naive women who seek help in conceiving children. May Allah preserve us from such wickedness! These servants of Satan must surely taste the most awful torment in the Hereafter. Yet, if they repent, Allah the Exalted is Ever-Accepting of repentance.

Pulpit Sheikhs are so called because of the special duty they perform on Friday, the day of congregational prayer, when they deliver a sermon in one of the great congregational Mosques.

Tribal Sheikhs are the chieftains of nomadic Arab tribes.

The attributes of True Sheikhs have already been described in sufficient detail. Let me just add that these beings of exalted worth are true guides, and that those seekers who give them their hand will not suffer deprivation in this world or the Hereafter. They are the gateway to the Truth. Those who enter by this gate will achieve direct vision of the Truth. They will meet with the final Prophet, they will be together with the Saints and Lovers, they will enjoy the company of the wise and become kings in both worlds.

CHAPTER FOUR

THE LOWER SELF AND THE DIVINE SOUL

O seeker of Truth and Reality, desirous of Divine approval, loving aspirant to the eternal beauty of the Divine Truth! You ought to know full well that there are two great forces within the human body. These two forces wish to declare themselves rulers over our physical province and masters of our whole being. One of these forces is the lower self, while the other is the Divine soul. The helper of the lower self is Satan, while the helper of the Divine soul is reason. A person in whom the Divine soul and reason prevail with the assistance of the All-Merciful, and who succeeds in subduing the lower self and Satan, is superior to the angels.

And we honored the sons of Adam. (17:70)

A person in whom the lower self and Satan control the Divine soul and reason, will live in this world like an animal, or even sink to a sub-animal level from the standpoint of error and wickedness.

They are like cattle, nay, even more misguided. (7:179)

When the lower self is in control, reason becomes its slave, until finally it no longer deserves the name "reason." The one who commits every kind of wickedness, of which wild beasts would be incapable, becomes distant from the Truth, facing disaster in this world and torment in the Hereafter. If a person can succeed in reforming his lower self, in bringing it under the control of the Divine soul and reason, he will obtain genuine freedom in this transitory world. But if,

God forbid, the opposite should occur so that the lower self and Satan rule over the Divine soul and reason, the person will forever be the slave of his lower self.

The force called the lower self has seven levels. Seekers of Truth who wish to transform their lower selves to achieve the level of the Perfect Human Being *(al-Insan al-Kamil)* procede by way of:

The Sacred Law *(Sharia),* then the Mystic Path *(Tariqa),* then Real Experience *(Haqiqa),* then Gnosis *(Marifa),* followed by Cardinality *(Qutbiyya)*, Proximity *(Qurbiyya)* and Servanthood *(Ubudiyya).*

Their hearts and minds attain peace in this world, while in the Hereafter they enter the Paradise of Actions, the Paradise of Attributes, and the Paradise of Essence, to be kings forever and to obtain Divine forgiveness. In order to attain everlasting bliss by transforming the lower self, one must hold fast to the life-line of Allah, the Holy Quran, follow the exemplary conduct of the Beloved of the Truth, the noble Muhammad Mustafa, Allah bless him and give him peace, and tread the path of the true Saints who are the dear servants of Allah the All-Glorious.

With the limited reason we have been given, it is impossible for us to know and find the Exalted Lord. We may imagine we have found him, but then the Lord we know is our own illusion. In order to know and to find Allah, Exalted is He, and to be in the Truth, we must follow the Holy Quran, which is our blessed gift from the Divine Truth, we must achieve His approval by accepting Him as He makes Himself known in His Holy Book, and we must enter Paradise and behold His Beauty.

The ways to Allah are as numerous as the breaths of all His creatures. However, it is not possible to achieve union with Allah, Exalted is He, without passing through the gate of Muhammad, His Beloved, and drinking the wine of love from the hand of the Intimate Friend of Allah.

O seeker of the Truth! We have said that the lower self has seven levels. Let us now explain these, so that the person seeking the Truth, may evaluate his level of attainment, and with this understanding avoid suffering abasement in the eternal world, and remaining distant from the Truth.

THE SEVEN DEGREES OF THE SELF

The Domineering Self *(al-nafs al-ammara)*
Characteristic of unbelievers and profligates.

The Censorious Self *(al-nafs al-lawwama)*
Characteristic of unrepentant believers.

The Inspiring Self *(al-nafs al-mulhima)*
Characteristic of the learned.

The Tranquil Self (*al-nafs al-mutmainna)*
Characteristic of those who sincerely practice what they know.

The Contented Self *(al-nafs al-radiyya)*
Characteristic of the Friends of Allah.

The Pleasing Self *(al-nafs al-mardiyya)*
Characteristic of the Intimates of Allah.

The Pure Self *(al-nafs al-safiyya)*
The self or station of the noble Prophets and revered Messengers.

THE DOMINEERING SELF

Wa-ma ubarriu nafsi inna-n-nafsa
la-ammaratun bi-s-sui
Nor do I exonerate myself,
for the self exerts an evil influence. (12:53)

The Domineering Self always keeps us from goodness and from realizing the Truth. As long as we are under its control, it steers us constantly in the direction of evil, prompting us to behave badly. It drives the heart and soul of its victim into degrading dissipation. The Domineering Self is that self natural to unbelievers, tyrants, hypocrites, moral deviants and the devil, along with those who perpetrate the following transgressions:

To associate partners with Allah, the One Exalted Lord, or to acknowledge other gods *(shirk)*.

To refuse to acknowledge and accept the religion of Islam *(kufr)*.

Ignoring Allah Most High.

To pay no attention to Allah, His Messenger, His Book, the angels, death, the grave, the Hereafter, the Resurrection, the Balance, the Reckoning, Paradise and Hell; to have no fear of punishment and retribution; to imagine that worldly gain can be kept forever *(gafla)*.

To persist in the unchecked perpetration of the major sins, like murder, the consumption of alcohol, unlawful sexual activities, wrongful exploitation of orphans and others, giving false evidence or spreading malicious rumor.

To be arrogant and have a condescending attitude toward other people; to be unwilling to accept what others say even when they speak the truth.

To be avaricious, covetous and insatiable.

To be miserly and stingy, neither giving to oneself or to others.

To debauch, stopping at nothing to satisfy carnal lust, without respecting honor and virtue.

To be hot-tempered, with or without cause.

To be envious, desiring to see others deprived of their good fortune.

To bear rancor, holding on to feelings of malice, spite and desire for revenge.

The ones who transgress in such ways, even if they are Muslims outwardly, they are destined for hell. At the level of the Domineering Self, they are equal to unbelievers. If they declare lawful all or some of the transgressions we have listed, they leave the religion of Islam. But if they acknowledge their bad actions, then they are still Muslims but impious sinners. One can only fear the end of such people. People on the level of the Domineering Self are distinguished in only one point from the unbelievers, namely, they profess Divine Unity.

Whoever perpetrates the above transgressions, which are not liked by Allah, not wished for by the Messenger of God, loathed by the Friends of God, unanimously declared to be sinful by men of knowledge, and considered ugly by the angels and lovers of Truth, belongs to the station of the

Domineering Self. If they repent and perform good actions, and are steadfast, sincere and constant in their repentence, then Allah Most High delivers them from transgressive behavior. In truth, the continual Affirmation of Unity is the only remedy, healing and salvation from the affliction of the Domineering Self.

La ilaha illa-llah
There is no god but Allah.

This affirmation, accompanied by tearful and contrite pleading for pardon and forgiveness from the Exalted Lord, will bring salvation in a short period of time.

THE CENSORIOUS SELF

Wa-la uqsimu bi-n-nafsi-l-lawwamah
And I swear by the Censorious Self. (75:2)

The Censorious Self is sometimes spiritually enlightened. It can be obedient to Allah, the Messenger, the Book and the force of the Divine soul. It can rebel at times, but is regretful later. It then asks itself censoriously: "Why did I forsake my repentance and disobey my Lord?" This self is natural to those believers who feel a sense of guilt when they sin, and who blame themselves for their lapses.

The nine attributes of the Censorious Self:

Sanctimonious Pride: having a self-righteous and condescending attitude.
Licentiousness: a flagrantly sinful behavior.
Ignorance: having little knowledge of the Truth.
Somnolence: a tendency to sleep too much.
Gluttony: eating and drinking to excess.
Greed: a desire to possess whatever one's hungry gaze alights upon.

Remorselessness: a cruel and unkind behavior toward fellow beings.
Foppishness: an extravagant love of fine clothes.
Idle Talk: a tendency to pass the time in frivolous conversation.

To rid oneself of these nine vices, it is necessary to repent and to exercise self-control. Failure to do this in this life can only result in useless weeping and self-reproach in the Hereafter.

According to some Saints, the four attributes of the Censorious Self are: Folly, Slyness, Sanctimonious Pride and Carousing. They regard this self as very close to the Domineering Self, and just as dangerous to our spiritual welfare.

For those afflicted with the Censorious Self,
the remedy is The Name of Majesty: *Allah*.

They should therefore make a practice of repeating the Divine Name *Allah*, remembering Him constantly.

THE INSPIRING SELF

Fa-alhamaha fujuraha wa-taquaha
And (He) imbued it (the self)
with its sense of sin and piety. (91:9)

The Inspiring Self has a blessed character, for the Divine Truth bestows knowledge on those who attain it. It is natural to the learned among the believers.

There are eight properties of the Inspiring Self:

Knowledge.
Humility.
Repentance.

Patience.
Gratitude.
Generosity.
Contentment.
Fortitude (perseverance in the face of adversities).

When a person combines all these qualities, the Lord imbues his heart with knowledge, teaching him things he never knew. One who has reached this stage must strive to transcend it, lest he be guilty of insincerity through failing to act on the knowledge he has received. O Lord, grant us actions based on sincerity!

The invocation associated with the Inspiring Self
is the Divine Pronoun *Hu: Ya Hu* - O Essence!

THE TRANQUIL SELF

Ya ayyatuhu-n-nafsu-l-mutmainnah
O Tranquil Self. (89:27)

Those who achieve this level are delivered from their lower nature and become one of those favored creatures destined for Paradise. So blessed is the quality of this self, that by the good grace of Allah the Exalted, the heart is filled with Divine light. Its owner forsakes all attributes displeasing to the Lord and comes to possess a praiseworthy character. The Tranquil Self is natural to learned believers who practice what they know in perfect sincerity.

The seven attributes of those who attain it are:

Action based on Sincerity.
Complete Trust in the Lord.
Pure Joy.
Austerities.
Worship.

Gratitude.
Contentment.

With the gracious help of Allah the All-Glorious, even this level can be transcended. The key lies in unwavering sincerity in all actions.

One may be raised to the higher degree of
the Contented Self by constant invocation
of the Divine Name of Truth: *Haqq*.

THE CONTENTED SELF

Irji ila rabbiki radiyatan
Return unto your Lord, contented. (89:28)

Allah the All-Glorious is pleased with those who reach the level of the Contented Self, which is natural to His intimate Friends, the Saints.

These seven qualities manifest in the Saints of Allah who reach the stage of the Contented Self:

Sincerity.
Renunciation (of all that serves no good purpose).
Remembrance.
Abstinence.
Restraint.
Miraculous Powers.
Austerity.

The noble Name invoked at this station is *Hayy*: Living One.

This station cannot be arrived at by effort alone, but by the gracious favor of the Divine Truth.

THE PLEASING SELF

Irji ila rabbiki radiyatan mardiya
Return unto your Lord well-pleased,
well-pleasing unto Him. (89:28)

At the sixth level, the self is not only content with Allah, but also pleasing to Him. Is it possible to conceive of the noble worth that a servant possesses before Allah, when the Truth and His servant are pleasing to each other? Those who attain this station become intimates with Allah and have access to Divine secrets.

The six attributes of the Pleasing Self:

Renunciation of all but Allah.
Kindness towards Allah's creatures.
Closeness to Allah.
Contemplation of the works of Allah.
Contentment with the lot apportioned by Allah.
Intimate and true knowledge of Allah the Exalted, as He deserves to be known.

With Allah's help, those who have truly perfected these six qualities may rise to the level of the Pure Self, where they commune with the Truth at every breath, obtain access to all secrets and attain to the very presence of Allah. O Lord, by Your generosity and grace, lead us also to this station, in honor of Your glorious Name and in honor of Your noble Prophet!

The Name invoked at this level is
Ya Qayyum: O Self-Subsisting One.

THE PURE SELF

The seventh level of the self is also called the Perfect Self or the Righteous Self. The Pure Self is such an exalted level that, although the Truth is not confined to space, it is said to be a Station of Mystery between the Essence and the servant. So profoundly secret are the nature and character of this station, that it would be futile to try to describe it. Those who do not experience it cannot know it, while those who have attained to it cannot tell, for this is the station of the "Two Bow-Lengths," the station of the blessed Prophets and Messengers.

The Six Properties Of The Pure Soul:

Divine Unity.
Essence.
Praise.
Divine Qualities.
Consummation.
Supreme Delight.

O Allah, grant that we may experience the mysteries of this station! Amen, in honor of the blood of Husayn.

The Name invoked by the pure soul is
the noble Name *Qahhar:* Triumphant One.

CHAPTER FIVE

THE TARIQA

ESSENTIAL ASPECTS OF THE SPIRITUAL PATH

The following lists outline the essential aspects of the Spiritual Path or Tariqa.

The six ways of appropriate conduct:
Say little in the presence of a Saint or Sheikh.
Accept whatever the Saint gives out.
Do not lose sight of the Saint.
Adopt a kneeling posture when you would sit.
Keep secrets.
Do not despise any of Allah's creatures.

Four ideals:
The renunciation of Saint Adham.
The love of Saint Mevlana.
The ascetic piety of Saint Junayd.
The gnostic wisdom of Saint Bayazid.
(May their secrets be sanctified.)

The six requirements:
Love and Affection.
Magnanimity, practicing generosity, even if it demands self-sacrifice.
Certainty.
Patience.
Trust.
Contemplation.

The six pillars:
Knowledge.
Gentleness.
Patience.

Contentment.
Gratitude.
Sincerity.

The six structural components:
Repentance.
Submission.
Abstinence.
Pious devotion.
Contentment with little.
Acceptance of destiny (Complete submission to the Truth.)

The five companions:
Beneficence.
Remembrance.
Renunciation of desire.
Renunciation of renunciation.
Fear of Allah.

The seven modes of development:

The medicine for the Domineering Self:
La ilaha illa-llah.

The cure for the Censorious Self:
The Name of Majesty, *Allah.*

The cure for the Inspiring Self:
The Name of Essence, *Ya Hu.*

The Tranquil Self is reached by:
The Name of Truth, *Ya Haqq.*

The Contented Self is attained through:
The Name Living One, *Ya Hayy.*

The Pleasing Self is reached through:
The Name Self-Subsisting One, *Ya Qayyum.*

The Pure Self is a station attained by:
The Name Triumphant, *Ya Qahhar*.
(Which should be used with caution by the seeker.)

Names of the Angels guarding the Divine Names:

Husamuddin,	Sword of Religion.
Najmuddin,	Star of Religion.
Badruddin,	Moon of Religion.
Shamsuddin,	Sun of Religion.
Nuruddin,	Light of Religion.
Jamaluddin,	Beauty of Religion.
Kamaluddin,	Perfection of Religion.

Spiritual progress:
Toward Allah the Exalted.
For Allah.
With Allah.
In Allah.
From Allah.
By Allah.
Through Allah.

Loci of spiritual experience:
The Breast.
The Heart.
The Secret Soul.
The Secret of the Secret.
The Hidden.
The Most Hidden.

States of spiritual experience:
Inclination.
Affection.
Intense Love.
Attainment.
Annihilation in Allah.
Perpetuity with Allah.
In Perpetuity.

The colors of the Divine Names in the seven modes:
The Light of the Affirmation of Divine Unity is sky-blue.
The Light of the Name of Majesty is red.
The Light of the Name *Hu* is green.
The Light of the Name Truth is white.
The Light of the Name Living is yellow.
The Light of the Name Self-Subsisting is dark purple.
The Light of the Name Triumphant is pure black.

The seven ranks:
Initiates.
Elders.
Nobles.
Authorities.
Substitutes.
Cardinals.
Supreme Helper.

The seven stations:
Perfect Faith.
Sincere Submission.
Friendship of Allah.
Martyrdom.
Veracity.
Messengership of Exalted Mission.
The Glory of the Universe, Muhammad,
May Allah bless him and give him peace.

The seven degrees:

Sacred Law:	*Sharia*
Spiritual Path:	*Tariqa*
Real Experience:	*Haqiqa*
Gnosis:	*Marifa*
Cardinality:	*Qutbiyya*
Proximity:	*Qurbiyya*
Servanthood:	*Ubudiyya*

This is how the noble Yunus Emre indicates these degrees:

I love You from within my soul,
Your path leads inward beyond rules,
Sacred Law and Mystic Path are ways to attain,
Deep within lie Reality and Wisdom,
To abandon religion is rejection,
What is rejection, if more inward than faith?
If you ask me about me, I am not I,
There is an I in me more inward than I,
Solomon knows the speech of birds, they say,
The real Solomon is inside Solomon.
My strength fades, my knees are weak,
What creed is this, more inward than religion?
Yunus' words are blood and fire,
At Your door stands a servant more inward than a sultan.

Each degree has seven subdivisions, making a total of forty nine, for example:

The Sacred Law of Servanthood.
The Spiritual Path of Servanthood.
Real Experience of Servanthood.
The Gnosis of Servanthood.
The Cardinality of Servanthood.
The Proximity of Servanthood.
The Servanthood of Servanthood.

Servanthood belongs to the great Prophets, while Servanthood of Servanthood is the station of our noble Master, the blessed Glory of the Universe. That is why Allah, Glorified and Exalted is He, says in this Noble Verse:

Say: "I am but a human being like yourselves. It has been revealed to me that your God is one God." (18:10)

In the Affirmation of Faith *(Shahada)* this is proved and emphasized by the fact that we mention our blessed Master's Servanthood before his Messengership:

I testify that there is none worthy of worship but Allah, and I testify that Muhammad is His Servant and His Messenger.

The following Verses of the Holy Quran illuminate the Prophet's Station as a servant:

Glory be to Him Who carried His servant by night. (17:1)

Praise be to Allah, Who has sent down to His servant the Book, and has placed no distortion therein. (18:1)

Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures. (25:1)

The Seven Degrees of Servanthood are the Stations of the Noble Prophets and Messengers:

The blessed Jesus, Moses, Noah, and Adam, peace be upon them, are at the degree of Cardinality of Servanthood.

The blessed Abraham, on him be peace, attained Proximity of Servanthood.

Our Master, the Seal of the Prophets, is at the degree of Servanthood of Servanthood, having attained to the most exalted station "and he was at two bow-lengths" *(fa-kana qaba qawsayn)*, and having become the Imam of all the Prophets as the Lord's Beloved and Intercessor of the Day of Judgement. All the great Prophets and noble Messengers have taken their light from this station of our Master.

The Station of Proximity belongs to our Masters, the noble Companions of the Prophet.

Cardinality of Proximity belongs to the Companions of the Bench, the Companions of Badr, the Companions of Uhud, and the ten Companions to whom Paradise was promised.

Proximity of Proximity belongs to our venerable Masters Abu Bakr, Umar, Uthman and Ali, may they all obtain the good pleasure of Allah, Exalted is He.

Servanthood of Proximity belongs to the wives of the Messenger of Allah, to his children, to his line, and to the people of his household.

Cardinality:
Countless Cardinal Saints (Qutub), exegetes and intimates of Allah, have arisen from the ranks of the Community of our blessed Prophet, possessing miraculous powers and illustrious degrees. Inheritors of the Prophets and great Messengers will follow in their footsteps until the Day of Resurrection.

The following noble beings are the Cardinals of Cardinals:

Master Abd al-Qadir Gaylani,
The Gray Falcon of Allah

Master Ahmad al-Rufai,
Father of the Two Worlds

Master Ahmad Badawi,
Father of the Two Noble Lines

Master Ibrahim Dussuqi,
Father of the Eyes

The Cardinal Saints belong to both the apparent and the spiritual family of the Messenger of God. The apparent family designates those who came from the direct line of Imam Hasan and Imam Huseyin, and are called *Sayyid* (Lord) or *Sharif* (Noble). The spiritual family designates those who, through spiritual initiation, are related to the Prophet of Allah.

They are the inheritors of the Prophets and put their knowledge into practice. As for the inheritors of the Messengers, they become guides to the Truth, *(Murshid-i Haqq)*. Those who inherit from the Messengers and Prophets of Exalted Mission, are the exegetes *(Mujtahid)* who bear the true expression of Divine Unity *(Tawhid)*.

CHAPTER SIX

SUFISM: TASAWWUF

The word Tasawwuf has many meanings. In the "Golden Age" it signified nobility of character. Tasawwuf, in essence, is detachment from all but Allah. It is built on three basic virtues: adherence to poverty, readiness to give generously and renunciation of free will. Tasawwuf is the collective practice of remembrance of Allah. It is ecstasy through hearing Truth and then acting accordingly. It is being with the Exalted Truth knowing that one is powerless.

Who is called a "Sufi?"

Some ascetics were called Sufi because they wore coarse wool (suf) garments. The term was also used for the homeless Companions of the Bench (Ashab al-Suffa), who were noted for their great devotion to the blessed Prophet. Sophos, a Greek derivation meaning "wise" has also been suggested. A Sufi is one who has entered upon the Path. The word Tasawwuf comes from the purity and bliss (safa) which the Sufi aspires to attain by ridding his heart of all worldly cares.

Purpose, Symbols and Practices of Sufism

The purpose of treading the Sufi path is to become satisfied with the Divine Truth, to seek and to find the pleasure of God.

It is to become truth with the Truth.

This is a state that cannot be expressed or defined. It transcends mind and thought. To be truth with the

Truth means to attain the degree of Perpetuity with Allah. Those who attain to this degree know it by experience. Even if they wanted to speak openly about it they would not be able, for language is insufficient to express what it means to be truth with the Truth.

However, let a person become inebriated with that Truth, and the words may spring forth spontaneously, as they did from the mouth of Hallaj when he cried *Ana-l-Haqq* (I am the Truth); from Junayd al- Baghdadi, when he said *Laysa jubbati siwa-llah* (Under my mantle there is nothing but Allah); and from Bayazid Bistami when he said *Subhana ma azama shani* (Glorified be My Majesty).

Such utterances are manifestations emanating through the Saints from the Truth. A person would be considered mentally defective if he made such claims of his own volition. People like Pharaoh who say, "I am your exalted Lord," display their unbelief and expel themselves from faith and Islam.

Only through losing oneself completely in the Essence can one reach the station of being truth with the Truth. Here, neither being, nor body, nor essence, nor attributes, nor words remain.

The Worlds in Sufism: Tasawwuf

The World of Dominion

Comes after the World of Divinity. It is the uncreated Universe, present and existing in Divine Knowledge. Nothing in it has free will, everything there being subject to absolute dominion.

The Spiritual World
The World of Souls.

The World of Ideas
The World of Angels of Subtle Body.

The Visible World
This World of Gross Body.

Divine Unity: Tawhid

The Affirmation of Divine Unity has three aspects:

Verbal Tawhid
Say: 'We believe in Allah, and what has been revealed to us, and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus, and what was given to all the Prophets from their Lord: we make no distinction between any of them, and to Him do we submit.'(2:136)

Tawhid of Knowledge
Know, therefore, that there is no god but Allah. (47:19)

Tawhid of Witness
Allah is witness that there is no god but He, as are the angels and beings of knowledge. Dispensing justice, there is no god but He, the Mighty, the Wise. (3:18)

The first Affirmation is that of the authorities in Sacred Law, and of most people. The second Affirmation is that of the masters of Knowledge and of the elite. The third Affirmation is that of the masters of Truth and Reality, that is, the elite of the elite.

Symbols

Wine
In Sufi terminology, wine is a metaphor for Divine Love. It does not mean the intoxicating beverage known to drunkards and alcoholics.

Cupbearer
He has nothing in common with the servant who pours wine in an ordinary tavern. The term is used to describe the Sheikh, that is, the true spiritual guide, who offers the wine of Divine Love.

Wine Glass
The heart of the disciple or seeker.

Tavern
The place where Divine Love is dispensed. It is not an ordinary drinking parlor, but for example, the Tekke, Zawiya or Mosque.

The Arena of Remembrance
This is a place where Sufis gather in a circle to perform Divine Remembrance: standing, sitting, privately or in public. It symbolizes this world, the World of Witnessing. It is where one gathers with the love of Allah and His Prophet. In the Arena of Remembrance, all possessions, life, blood, everything is sacrificed to Allah Most High. Here lovers manifest and display their love to the True Beloved, Allah Most Glorious.

In the words of Seyyid Seyfullah:

> Do not enter the arena, stay away.
> If you cannot sacrifice your life and soul.
> Do not even ask
> How many heads fall in this arena.

The Sheepskin Throne

The head of the sheepskin symbolizes submission: to surrender completely to the true spiritual guide.

The right arm symbolizes partaking of the mystery of "The Hand of Allah is over their hands."

The left arm symbolizes divesting oneself of all personality, to triumph over Satan by subduing the lower self, and to penetrate the mystery of "Die before you die" by surrendering the whole of one's existence.

The right leg of the sheepskin represents being established in the station of Truth and Reality, and not turning from Truth and Reality in difficult and frightening times.

The left leg stands for the approval of the Truth and service for Allah's sake.

The top of the sheepskin is colored, as every Order has a specific color. It symbolizes patience and complete trust, and true knowledge of the varieties of manifestation radiating from the Attributes.

The inside of the sheepskin represents composure, inner annihilation in the Truth, serenity and firmness, and being cleansed of the pomp of this world cleansed of all but God.

The middle of the sheepskin stands for the Love of Allah, for the essence of the Love of Allah is turning toward Allah the Exalted, facing Him with sincere submission, and with the mystery of the Glorious Verse:

Inni wajjahtu wajhi lilladhi
fatara-s-samawati wa'-l-ard.

I have turned my face to the One
Who created the Heavens and the Earth.

The eastern edge of the sheepskin symbolizes the Sacred Law.
The western edge symbolizes the Mystical Path.
The northern edge symbolizes Real Experience.
The southern edge symbolizes Gnosis and intimate knowledge of God.

The soul of the sheepskin is magnification of Allah *(Takbir),* its limbs are salutations upon the Prophet (*Salawat*), its perfect beauty is affirmation of Divine Unity *(Tawhid),* and its purity is seeking forgiveness *(Istighfar).*

The sheepskin's station in Sacred Law *(Sharia)* is non-being. In the Mystical Path *(Tariqa)* its station is purity. In Real Experience *(Haqiqa)* its station is Divine Union. In Gnosis *(Marifa)* its station is witnessing of God's Oneness.

The spreading of the sheepskin on the ground symbolizes becoming dust through annihilation on the path of Divine Grace. This path emerged with the spiritual chain of Sainthood founded by the king of Sainthood, Imam Ali (Haydar the Impetuous, may Allah bless his countenance and be pleased with him), who is also called Abu-t-Turab, Father of the Dust. The spreading of the sheepskin also symbolizes burning on the path of the founding Saint of the Order, to be steadfast on the Path of Truth, to be drawn to the Path of Love, to find annihilation in the Will of the Truth by means of subordinating one's own will to the will of the true guide.

To annihilate multiplicity in oneness, arriving at the station of contemplation of the oneness of multiplicity, are represented by the inner and outer surfaces of the rug. The possessor of this station sits on the sheepskin throne, and is qualified as head of any branch of the Order.

These Verses are recited while the sheepskin is being spread out:

Be aware of Allah, that you may prosper!
Be aware of the Fire that is made ready for the unbelievers!
Obey Allah and the Messenger, that you may receive Mercy.
Make haste to forgiveness from your Lord, and a Garden as wide as the heavens and the earth. Make ready for the righteous, those who spend freely in prosperity and in adversity, who restrain their wrath, and pardon other people;
For Allah loves those who do good. (3:130-134)

Finally the sheepskin is placed with the cry:
"By your leave, O noble Saint!" (In Turkish, *Destur, Ya Hazret-i Pir.)*

PRACTICES

The Mystery of Turning

The rules of conduct governing Turning have been promulgated by the inheritors of the Saints, the perfected spiritual masters. The Ceremony of Remembrance (Dhikr), as conducted by the divinely inspired masters of the Mystical Orders such as the Halveti-Jerrahi Order, reveals the inherent secrets, signs and symbols of the Turning. This glorious Verse proves the lawfulness of the Turning performed by lovers of the Truth:

And you will see the angels surrounding the Throne on all sides, hymning the praise of their Lord. Judgement among them will be just, and the cry will be: Praise be to Allah, Lord of All the Worlds! (39:75)

The noble commentators have interpreted the word "surrounding" *(haffina)* as meaning circling in remembrance. From this it is understood that as the noble angels are constantly circling the Most High Throne with their glorifications and remembrances, and as the acts of worship performed by the angels are incorporated in the ritual prayers we perform, whether obligatory, necessary or customary, the noble Turning instituted by the Sufis was introduced as practice of Remembrance of the Truth corresponding to the angels of the Throne. Therefore, to turn and perform Dhikr in this way is lawful, confirmed by the decrees of Islamic jurists, and recorded in books such as the *Fetavay-i-Omeriyye* (Rulings of Umar).

Just as the believers, fulfilling the obligatory duty of the pilgrimage, make a sevenfold circuit of the Kaaba, affirming the Divine Unity and crying *Allahu Akbar* (Allah is Most Great), so do the Mystical Orders that practice audible Dhikr turn while reciting the Name of Majesty, *Ya Allah* (O God), the Name of Essence *Hu* (He), and the noble Names *Hayyu-l-Qayyum* (Ever-living, Self-Subsisting), *Wahid* (Unique), *Ahad* (One), *Samad* (Eternal), each Divine Name being recited at least seven times.

First, the dervishes sit in the form of a circle and begin the Remembrance of Allah. In a Noble Tradition, our blessed Master said: "O my Companions! If you reach the Gardens of Paradise, eat and savor the fruits of those Gardens."

When the noble Companions asked: "What are the Gardens of Paradise, O Messenger of Allah?", they received the reply: "The Circle of Remembrance."

Conforming to the noble Sunnah, the Affirmation of Divine Unity *(Tawhid)* is ideally expressed by sitting in the form of a circle. Sitting in a circle while repeating the formula of Divine Unity symbolizes the Pivot of Singularity which polarizes the Oneness of Essence. When the spiritual guide says: *Fa-lam annahu la ilaha illa-llah,* (Know then, that there is no god but God), he indicates the Holy contraction of the Divine Effusion, bound to the Oneness of Attributes, which is the external aspect of the Oneness of Essence.

At the second Affirmation of Unity, the dervishes join with their spiritual guide. No one may leave or enter the circle until the fortieth Affirmation, for disregarding this rule, established by the Masters of Direct Witnessing, might cause spiritual damage. The dervish's Affirmation of Divine Unity, together with the guide, indicates the congruity of the Emanation of Singularity with the Oneness of Essence. The mysteries and symbols inherent in the Affirmation of Divine Unity are thus manifest and made accessible to understanding.

The formula of Unity, *La ilaha illa-llah,* is repeated until it transports the seekers to the station of annihilation in Allah *(fana fi-llah)*. Then the Dhikr becomes inward, the Remembrance of the Heart. Articulated words give way to a natural rhythmic pulse, representing the interdependence of inner and outer, outer and inner. When the state of complete annihilation in Allah is reached, the guide stops the Remembrance, leaving everyone in a state of spiritual wonder and intoxication.

One of the dervishes chants a hymn *(ilahi* or *durak),* or the Holy Quran. This symbolizes the soul's joy and delight at the Divine call in the Realm of Souls: "Am I not your Lord?" *(a-lastu bi-Rabbikum).* The recitation must be listened to as if hearing this call. With the completion of the chanting, all who are present rise and begin the Turning. Thus the body follows the exaltation of the soul. Now, after travelling "towards" Allah, the soul travels "in" Allah and acquires the degrees of the Divine Names.

The Turning begins with the spiritual guide declaring *Nawaytu-l-wajd,* the intention of attaining to ecstasy *(wajd).* He then recites the Verse:

Alladhina yadhkurunallaha qiyaman
wa quudan waala junubihim

Those who remember Allah, standing
and sitting, and (lyng) on their sides.

At this stage, an ilahi is chanted, for now the exalted soul is completely dependent on Allah, becoming truth with the Truth, expressing the rapture of total absorption.

In the Halveti-Jerrahi Order, those in the circle hold hands as they turn to the left, beginning with the left foot. As the circle revolves, the dervishes utter the Name *Hu,* turning their heads to the right and left. This movement is symbolic of the station of the Uniqueness of Attributes. The right-left rhythm, from Uniqueness to Singularity, symbolizes the attachment to the Oneness of Essence. As they continue in this fashion, they join arm to shoulder, indicating the complete manifestation of the stages of the Uniqueness of Attributes. Each dervish puts his left arm around the person to his left, placing it on the

shoulder; with his right arm he embraces the waist of the person to his right. This symbolizes manifestation through the Attributes.

During the Turning, the Name *Hu* must be pronounced to the inside and outside of the circle respectively. Holding hands indicates dependence on the Divine Self, linking arms is symbolic of the manifestation of the Divine Self, and both these postures reflect the Unity of Divine Essence.

The Name *Hayy* is now uttered. In the *Abjad* system, the numerical value of the Arabic letters of *Hayy* adds up to eighteen. When this number is multiplied by a thousand, Allah's Most Beautiful Names being one thousand, we see that the Turning symbolizes the mystery of travelling through the eighteen thousand worlds to become truly living, subsisting in eternal light.

The Turning now procedes with the noble Names, *Hayy Allah, Qayyum Allah*. The eighteen circuits made with these Names represent the Reality of Life, the Reality of the Self-Subsistence reached after annihilation. The Names *Hayy, Hayy, Hu* are then repeated eighteen times. After eighteen repetitions of the Names, *Allah, Wahid, Ahad, Samad,* the recitation of *Hu* recommences at an accelerated pace. This is the final phase of the Turning.

O seeker of Divine Beauty! O you who desire the approval of the All-Merciful! We have explained a small part of the mystery of Turning. May Allah the Exalted have mercy on you and me, may He make us aware of His Love and may He bestow upon us the taste of this blissful experience.

Formula for declaring God's Supreme Greatness

Allah is supremely Great.
Allah is supremely Great.
There is no god but Allah,
He is supremely Great.
Allah is supremely Great, and to Him all praise.
Blessings and peace be upon you,
O Messenger of Allah.
Blessings and peace be upon you,
O Beloved of Allah.
Blessings and peace be upon you,
O Prince of those who have gone before,
And those who are to come.

This supplication is made at the conclusion of Dhikr

Allah, Allah, Allah, O Allah.
There is no god but Allah, only Allah, only Allah.
Alone without partner, only He, only He, only He.
There is no god but Allah, Truth,
Muhammad is Allah's Messenger.

May all goodness manifest, all evil be repelled.
May the Arena of Remembrance be accessible to all.
Light the lamps and let the breast reveal its secret!
Let lovers find lodging and let sinners be reformed.
May our love and obedience increase,
Our hearts achieve their desired goal,
And lovers be united.

Let the sick be healed, and those in pain find remedy.
Let infidels and tyrants be crushed and destroyed.
Honor in both worlds those who serve
Their faith and country, their nation and religion.
For the sake of Divine Love, the light of the Prophet,
The nobility of Abu Bakr, Umar, Uthman and Ali,
In honor of the blood of Imam Hasan the Elect,

And Imam Husayn, the Martyr of Karbala,
And in respect for the tears of Fatima the Radiant,
And for the loyalty of Khadija the Great;
For the Three, the Seven and the Forty;
For the spirit of our blessed Saint Nureddin;
For the safety of those who are present,
And those who are absent.

Help, O Ali! Help, O Ali!
Help, O people of the house of Allah's Messenger!
Help, O men of God!
Help, O men of God!
Help, O men of God!
Help, O warriors of Badr!
Help, O warriors of Badr!
Help, O warriors of Badr!
Help, O Abd al-Qadir!
Help, O Abd al-Qadir!
Help, O Supreme Helper!
Help, O Ahmad Rufai!
Help, O Ahmad Rufai!
Help, O Father of the Two Worlds!
Help, O Ahmad Badawi!
Help, O Ahmad Badawi!
Help, O Father of the Two Noble Lines!
Help, O Ibrahim Dussuqi!
Help, O Ibrahim Dussuqi!
Help, O Father of the Eyes!
Help, O Nureddin al-Jerrahi!
Help, O Nureddin al-Jerrahi!
Help, O Father of Spiritual Emanations!

Accept our prayer, in Your Honor, O Lord, O Allah,
Hu, Hu, Hu.

The Sufi practice of offering praise after eating

After the evening prayer has been duly performed, the dervishes wash their hands, according to a noble Prophetic custom. The spiritual guide is the last to wash and take his seat, and the dervishes wait for him to start eating. There is no conversation until the main meal is served. It is the rule in some tekkes that no more water shall be drunk after the meal.

When the meal is over, the Sheikh first washes his hands. No one leaves the table before the following observances are completed. The spiritual guide invokes Divine protection and recites the noble *Fatiha* and the final Verses of *Sura Hashr,* or he might assign this recitation to a dervish. This *ilahi* is then chanted by all who are present:

Allah has bestowed His grace.
Thanks and praise be to Allah!
He has immersed us in His bounties.
Thanks and praise be to Allah!*

Let us consume His blessed gifts.
Let us remember His presence.
We hope for His mercy.
Thanks and praise be to Allah! *

We were nothing and He brought us into being.
He let us behold his countenance.
He made us love His Messenger.
Thanks and praise be to Allah! *

He set us on the straight path.
May His servants serve Him.
May the Truth call us "My servant."
Thanks and praise be to Allah!*

Let us expend all we possess.
Let us sacrifice our lives.
The Quran is our faith.
Thanks and praise be to Allah! *

Muhammad came into this world,
To intercede for us.
Beloved friend of the Truth.
Thanks and praise be to Allah! *

In Paradise shall be the souls,
Of those who love this beloved.
Let us love them.
Thanks and praise be to Allah!*

This is Baghdadi's supplication,
Accept his prayer.
I visited the dergah.
Thanks and praise be to Allah! *

At the points marked (*) we chant as a refrain:
"Truth! There is no god but Allah.
He! There is no god but Allah."

The Sheikh or one of his representatives then recites:

Praise be to Allah! May Allah multiply the blessings of the Friend of Allah. Praise be to Allah, Who has fed, sheltered and made us Muslims. The mercy and blessings of Allah be upon the provider of the food and those who eat it. O Allah, by Your glorious bounty, the blessings of the Friend, and the intercession of the Messengers, increase and do not diminish our sustenance, in honor of the Fatiha.

The Sheikh's culminating prayer then follows:

Praise be to Allah, Allah.
Praise be to Allah, O Allah.
Praise be to Allah. There is no god but Allah.

Hu! There is no god but Allah.
This sustenance has gone, may it be replenished abundantly.
May the Truth bestow blessings upon us.
May we prosper and not want.
May there be plenty without waste.

Radiant be those who cook and serve.
May they be happy inwardly and outwardly.
May their hearts be filled with the love of Allah and the love of the Messenger.

May the food give us strength to worship.
May our eyes see the mysteries.
May we enjoy the blessed influence of the Three, the Seven and the Forty and all the Saints of Allah.
May our nation be firm in justice until the Resurrection. May our armies subdue and destroy our enemies.
May the transgressors of Muhammad's Community be reformed. May the sick be healed, and the suffering find remedy. May lovers find union.

All this in honor of Divine Love, the light of the Prophet, the nobility of Ali, the call to prayer of Muhammad, the salvation of all present and those absent, the Three, the Seven, the Forty.

May all races submit to Islam, and all problems be solved in honor of the spirits of the Saints of Allah, the mystery of the Prophets of Allah, and the intercession of them all.

In honor of our Saint Sultan Nureddin al-Jerrahi, heir of Haydar al-Karrar, the Cupbearer of Divine Love. Let us join his circle and say *Hu.*

By Your Grace, accept our prayers, Lord,
Ya Allah Hu

CHAPTER SEVEN

CHARACTER AND DUTIES OF A DERVISH

Faith and worship of Allah the Exalted, and compassion toward His creatures, are the goals of religion. This being so:

A dervish must believe in the Exalted One, love and worship the Lord of the Worlds, and show kindness and compassion toward all creatures.

A dervish lover should love above all else our blessed Master Muhammad, Chief of the Prophets, Leader of the Saints, the Final Messenger who is a mercy to the eighteen thousand worlds. He should likewise love our blessed Master's family, offspring, wives, companions, helpers and friends.

He must lovingly execute all the commandments of Allah the Exalted, and be grateful for this sacred duty.

He must shun, with profound fear of Allah, whatever the All-Glorious Lord has forbidden.

He must earn by lawful means, eat lawful food, clothe himself lawfully and live in a lawful place.

He must beware of falsehood, be truthful always, and recommend what is honest.

He must be generous and expend his lawful earnings for Allah's sake.

He must be patient in his faith, in his worship and in the endurance of misfortune, and he should recommend patience to others.

He must regularly perform the five prayers, realizing that ritual prayer is a great Divine blessing. Whenever possible he should pray in congregation.

In addition to performing the five obligatory prayers, he should not neglect the customary and supererogatory devotions, especially the nightly *Tahajjud* prayers which the Prophet always performed.

He should fast, not only in the month of Ramadan, but also for three days at the beginning, in the middle and at the end of each Islamic month; for nine days in *Dhu-l-Hijja,* for eleven days in *Muharram,* for the extra days in *Rajab,* and on certain days in the revered month of *Shaban,* especially the fifteenth day which is the Day of Absolution.

He should make every effort to practice all the customs of the noble Messenger.

Once in his lifetime, when the circumstances are right, the lover must make the Pilgrimage to Mecca and visit the resting place of the blessed Messenger in Medina the Illumined. Visitations to the resting places of Prophets and Saints, for example in Jerusalem, Damascus and Baghdad, are also tokens of a lover's love.

If he has sufficient means, he must lovingly pay the alms-due. If he lacks material wealth, he should help people with the strength of his body and speech, and generally make himself useful to others.

He must be pure, cleansing both his inner and outer being, intending to rid his heart of sanctimonious pride, hypocrisy, arrogance, malice, anger, envy, suspicion, love of wealth and status, and to purge his speech of backbiting and slander.

He must avoid things forbidden by Allah, such as alcohol. He should beware of addiction to tobacco, and should practice self-control.

He should not spend too much time sitting in the presence of the spiritual guide, unless requested to stay.

He should adopt a kneeling posture in the guide's presence, and not talk too much. He should not assume a familiar attitude or initiate conversation. He should realize that all inspiration to his heart is coming to him from the Sheikh. He should know that the mistakes of the guide are above his own good deeds.

He should perceive in the presence of the Sheikh, the presence of Allah, the Messenger, and the Saint of the Order, and he should act accordingly.

He must carry out the guide's instructions lovingly and gratefully.

He should be extremely careful not to test his spiritual guide.

He should not interpret negatively those actions of his guide that may seem to him to contravene the Sacred Law. He must be convinced that all the actions of those who are truly with the Truth, come from the Truth.

He must observe the litanies and remembrances prescribed for him by his guide, and must practice all the manners and customs of his Order. He must put the honor and good repute of the Order above everything else.

He must not be found wanting in his respect toward the scholars, Quran reciters and other persons who discharge religious or civil responsibilities.

He must be most careful to avoid acting in any way which might cause people grief, hardship or pain.

He must always be ready to sacrifice his own life, his wealth, his children, or anything else for the sake of Allah, His Messenger and all that is sacred.

He should be pleasing to all creatures on the face of the earth.

The lover should have the Book of Allah in one hand, and the Sunnah of Allah's Messenger in the other; on his head, the crown of faith; on his back, the garment of the Sacred Law; in his eye, attentiveness; on his tongue, Divine remembrance; around his waist, the belt of service to humanity; in his heart, kindness and compassion toward creatures, as well as love, affection and fear of Allah; in his legs and feet, a readiness to serve; in his hands, wisdom and helpfulness. His ear should be ever attuned to the words of Truth. He should reflect upon the transitory nature of this world and the permanence of the Hereafter, and should always be prepared for the journey to the eternal realm.

He should maintain his ritual purity, so that he is always ready for ritual prayers.

He should never forget his sins and faults, and seek understanding of them with a contrite heart. He should beg Divine forgiveness with his every breath. He should know that his faults come from his limited self and his merits from Allah.

If something compels him to postpone one of the set prayers, he should try to recall the wrong action that has made him unacceptable in the Divine presence.

If treated badly, he must accept upon himself the reason for this treatment.

He must not overeat, taking care that his appetite is not fully sated when he leaves the table. He must follow the Sunnah of the Prophet by washing his hands before and after the meal. He should clean his teeth after eating. Especially recommended is the *miswak*.

He should not discuss his submission to Allah, but it should be apparent to those who meet him.

He should be compassionate toward his wife, his children, his relatives, his in-laws, his neighbors, acquaintances and strangers, offering them hospitality whenever he can. He should always be well-disposed to all around him.

He should not cultivate the friendship of bad people, neither should he consider himself superior to them.

He should not like or dislike any individual for his own sake. His likes and dislikes should be for Allah's sake.

If he should see traces of humanity in a person of bad reputation, he may befriend that person in order to direct him to the Truth.

He should avail himself of any opportunity to visit the tombs of Saints. This will make him reflect upon his own fate and remind him that the grave will be his last abode.

He should visit the sick, enquiring after their health and state of mind; he should rush to help the destitute and those in need of compassion regardless of their religion or creed. In particular, he should not withhold service and help from his fellow dervishes.

He should always keep his Sheikh in mind, and visit him daily, or as frequently as possible. He should write to him if he is far away.

He should be patient and long-suffering in adversity, because *"the dervish's trousers are not safe from the dog, nor is his head safe from Yazid."* Every age has its Yazid, every Moses has his Pharaoh, every community of Muhammad has its Abu Jahl, and every Abraham has his Nimrod. But the dervish has to know that good comes ultimately to the God-fearing.

He should accept his destiny, recognizing that everything comes from the Divine Truth. He should always be pleased with the Truth, for it does not befit a lover to be dissatisfied with Allah and yet expect His approval.

He should always remember Allah Most High and seek His pleasure in every action. When his hands are busy working, his heart is with the Friend. Night and day, the lover should glorify Him.

He must run toward an atom of good, and away from an atom of harm.

He must not cut down a living tree. He may kill an animal only in sacrifice, but should not take part in unnecessary hunting. He must not become a burden to others. To ensure that he does not live off others, he must learn a useful trade or profession, for degrees and diplomas do not substitute a practical skill.

He should not waste his valuable time, but should strive to make good use, both spiritual and material, of every minute of the precious life Allah has given him.

His hands should not be engaged in wrong-doing. He must control his sexuality, and should not slander his fellow men. He should keep secrets and not expose people to shame. The dervish should cause no harm in action or in speech.

He should not become involved in things like casting spells and manipulating spiritual energies, but should be involved in worship of Allah Most High.

He must learn enough of the religious law to be able to distinguish between what is obligatory, necessary, customary, recommended, unlawful, permissible, reprehensible and corrupting, as well as learning the rules of ablution and ritual prayer.

He should be grateful for anything he receives from his spiritual guide.

He should kiss his guide's hand whenever he receives something from him or gives something to him.

He should show his readiness to serve the spiritual guide, by adopting the customary posture of the noble *Tariqa*. He stands placing the big toe of the right foot over the big toe of the left foot, and places his right hand upon the left over the heart.

THE DERVISH'S DUTY TO OBEY HIS TEACHERS AND TO TEACH HIS CHILDREN

The dervish must be extremely respectful and obedient toward his parents and teachers, never forgetting that to honor and obey one's mother and father is like giving honor and obedience to Allah the Exalted. It is a mistake to expect obedience and honesty from your children unless you inspire them to love Abu Bakr, so they can become trustworthy, honest and truthful.

How can you expect justice unless you make Umar your example and cultivate affection for him? Show your children the love of Umar, so they can become just and able to serve their nation and state with enthusiasm. And inspire them to love Uthman, so they can grow up with modesty, faith and generosity.

Make them know and love the noble Imam Hasan, so they attach no importance to rank and status, and would give up a throne to stop discord. Make them know and love the noble Imam Husayn, so they can resist and actively oppose the tyrant, and sacrifice life and soul to overthrow oppression.

Make them know and love the exalted Ali. They will acquire honesty, generosity, veracity and courage. They will love learning and the learned, and offer themselves as servants to anyone who teaches them a single letter, for the Lion of Allah said: "Teach me one letter and you make me your slave."

Who is Ali? What is knowledge? What is the value and importance in Islam of the scholar, of the teacher, of the student? You have failed to teach your children, and thus through ignorance they might become

hostile and violent toward their educators. If only they had been instilled with the qualities of character cited above, they would not strike out aggressively at their teachers, and in the place of anger, a rose of submission and gratitude would grow.

You have failed to teach your children the love and fear of Allah, therefore they treat you badly, disobey you, feel no affection, tenderness or compassion toward you. You have failed to teach them about the Resurrection, and therefore they have no respect for the rights of human beings or other creatures. You have failed to teach them to love the Messenger and believe in him, and so how could they have faith and feel love and affection in their hearts?

If you do not obey Allah and His Messenger, nor your own parents, how can you expect your servants to obey you? I ask you, do you expect kindness and compassion from Allah's Essence of Divinity, when you do not truly believe in Him, do not know His Majesty and Beauty, do not seek His Paradise, do not love His Beauty, do not long for His approval, do not fear His Fire, His Punishment, His Torment, His Majesty and do not truly know Him?

Know Allah, that you may obtain His mercy and His compassion, and by His leave experience obedience, kindness and compassion from His servants. Those who know the blessed Muhammad, know Allah the Exalted. As for those who do not know our blessed Master Muhammad, they neither know nor find Allah the All-Glorious. Even if they know him in a sense, their knowledge is an illusion.

They may suppose the idol of their illusory understanding to be Allah. If one wishes to know and find Allah the Exalted and to be in the Truth, one must

strive to know the blessed Muhammad. One must believe in the Prophet in order to know the Truth by the Truth, and in order to believe in Allah as Allah wishes. One cannot achieve faith without loving the blessed Messenger above all else. Faith in the Messenger is faith in Allah. To deny the Messenger is to deny Allah. To obey the Messenger is to obey Allah, and to disobey the Messenger is to disobey Allah. That which one's own limited self calls a god is an idol. What the Messenger called worthy of worship, is truly worthy of worship.

THE DAILY DUTIES OF DERVISH LOVERS

They must wake up at dawn to perform the morning prayer, and if possible they should join the congregation in a Mosque. Between the customary and obligatory parts of the prayer they should recite the noble *Sura Ikhlas* eleven times (and if possible, 33 or 100 times). After the final supplication, they should recite *Sura Ikhlas* eleven times more, and if time permits, *Sura Ya-Sin*, *Sura Saffat* and *Sura Fath*. After the prayers they must recite their sacred litanies.

Each day they should repeat the noble formula *La ilaha illa-llah,* the Name of Majesty, *Allah, ya Allah, ya Allah,* and the Divine pronoun *Hu*, five hundred times. Recited one hundred times after each ritual prayer, one has completed the five hundred. The precedent established by Hazreti Pir Nureddin Jerrahi was to use a *tasbih* (prayer beads) made out of olive pits, for the recital of the Divine Names. These Names can, however, be recited at any convenient moment, for example, while walking, sitting or working. It is most meritorious to recite them while facing the qibla in a kneeling position.

Lovers must preserve ritual purity at all times.

They should leave their household in good spirits, and on the way to work give alms to a poor person.

Each day they should either perform a funeral prayer, visit a sick person or follow a funeral procession to the cemetery.

Each day they should read the Holy Quran, and if they are able to read one thirtieth each day, they will have read the entire Quran in one month.

They should perform the noon prayer in congregation. If this is not possible, they should follow their individual prayer with a supplementary prayer, or make several Affirmations of Divine Unity. To obtain acceptance in the Divine Presence, one should prostrate in gratitude to Allah while reciting a Verse of Prostration. The Prostration of Gratitude is made whenever one recites a Verse of the Holy Quran containing the words "to prostrate" or "prostration."

After performing the afternoon prayer, they must recite eleven (or if possible 33 or 100 noble benedictions upon the Prophet), and beg Allah to bring their souls close to the soul of the blessed Messenger. They should recite Affirmations of Divine Unity and prostrate in gratitude.

As the evening prayer approaches, if time permits, they should recite the Affirmation of Divine Unity until the call to prayer is given. After this prayer, they should beg forgiveness for any transgressions they have made, consciously or unconsciously, by repeating the formula of forgiveness *astaghfrullah* eleven times, (if possible 33 or 100 times).

Between the evening and night prayers, they should read *Sura Mulk* and *Sura Waqia.*

They should perform the night prayer in a Mosque with the congregation.

They should see their spiritual guide daily. If this is not possible, they must see him once a week. If they are far away, they must correspond by letter.

They must perform the supererogatory prayer called *tahajjud* at night, and make up for any prayers they have missed.

They must not have their dreams interpreted by anyone but their spiritual guide.

When the dervish lover comes home in the evening, he must greet the household with the salutation of peace. He must himself carry in the provisions he has bought, and give toys and food to his daughters first and then to his sons. He must kiss his parents' hands enquiring after their well-being, and should strive to make them feel happy and content.

The lover must be indifferent to praise and blame. If he is criticized for bad traits, he should forsake them, and strengthen the good qualities for which he is praised.

The dervish should strive daily to become more human, to correct his shortcomings, and to become more worthy of being a lover of the blessed Messenger.

CHAPTER EIGHT

THE PROPHETS AND SAINTS

This path is the path of the Prophets and Saints. On week nights, the lover must recite the Holy Quran, observe the practices of the Saints, and thereby find balm for his wounds and remedy for his pain.

O seeker of Truth! There are fifteen founding Saints of Mystical Orders who are widely renowned in Turkey. Most of these Orders have numerous branches, but their goal is one and the same, to win the approval of Allah, Exalted is He, and of the Chosen Messenger, and to become perfect human beings *(Insan Kamil)*.

"Mercy descends whenever the righteous are mentioned" (Hadith).

It is common knowledge that places where the names of the great Prophets and Saints are remembered will, by the grace of Allah, enjoy the spiritual presence and beneficent influence of the particular Prophet or Saint, and will be immune to all kinds of misfortune.

In a book called *Maqamat-i Sadiyya* it is stated that the blessed souls of the noble Prophets and Messengers, of the martyrs, of the righteous and of the Saints, are near those who mention them. They come to the aid of those who remember them with love, ready to provide beneficial influence and assistance, by Allah's leave. In recording the blessed names of the Saints of Allah, it is our hope to connect with and to receive their spiritual influence, since they belong to the seventh station of the self.

These Fifteen Renowned Friends of the Truth are:

Cardinal of Cardinals Abd al-Qadir Gaylani.
Cardinal of Cardinals Sayyid Ahmad Rufai.
Cardinal of Cardinals Sayyid Ahmad Badawi.
Shah Naqsh-i-band as-Sayyid Muhammad Bahauddin.
As-Sayyid al-Hajj Sultan Saint Bektash.
Hazreti Sultan Mawlana Jalaluddin Rumi.
Hazreti Sultan Hajji Saint Shaban.
Hazreti Sultan Aziz Mahmud Hudai.
Hazreti Sultan Ibrahim Gulsheni.
Hazreti Sultan Abu'l-Hasan Shadhili.
Hazreti Sultan Sunbul Yusuf Sinan.
Hazreti Sultan Sayyid Sadaddin Jibawi.
Hazreti Sultan Ramadan Makhfi.
Hazreti Sultan Ismail Rumi.
Hazreti Sultan Muhammad Nureddin Jerrahi.
May Allah sanctify their secret souls

THE CHARACTERISTICS OF A SAINT

Being a believer.

Belonging to the school of the people of the Sunna and the Community, since all the founding Saints of the Orders have been followers of this school.

Knowing and practising the commandments of Allah, Exalted is He.

Knowing and avoiding all the prohibitions of Allah, Exalted is He.

Shunning the things of this world that are obstacles to the Hereafter, and keep the servant from the Truth.

Performing all obligatory acts of worship, and through supererogatory devotions, directing oneself toward the Hereafter.

Being always peaceful at heart through remembrance of Allah.

Being generous with lawful wealth.

Having fine moral character, modeled on the ethics of the Holy Quran and the Sunna.

Miraculous powers can only be manifested by one who possesses these attributes. Therefore do not seek such powers, for they are only granted to one who is upright. Let us pray that the Truth Most Majestic may grant us the blessings and favor of the Friends of God, and that we may enjoy their beneficent influence in this world and the Hereafter.

And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to all the worlds. (2:251)

THE MEDIATION OF THE PROPHETS AND SAINTS

It is legitimate to seek mediation and help, by Allah's leave, of the blessed and benign influence of such beings, whether they are still living or have migrated to the Hereafter. This is made clear in a Hadith reported by the noble Imam al-Bukhari, in his discussion of prayers for rain:

> During the caliphate of our Master Umar the Just, may Allah be pleased with him, Medina the Illumined was afflicted with famine and drought. The respected paternal uncles of our Master the blessed Messenger, were then still living. A prayer for rain was offered, and the venerable Caliph made this supplication:

"My God! By the mediation of the noble Prophet we pray for rain, and in honor of his respected paternal uncles, we seek You to cause the rain to fall. Accept our supplication and give us water and rain."
At that very instant a merciful downpour began. Furthermore, according to the version of Ibn Abbas, our Master Umar ibn al-Khattab, concluded his supplication with:
"O Lord! We beg help and healing of Your Essence of Oneness. We pray for rain through the mediation of Abbas ibn al-Muttalib, paternal uncle of the Messenger of Allah, out of Your compassion for his advanced age."

The following is recorded in *al-Hisn al-Hasin* and its commentary, according to Uthman ibn al-Hanif.

A blind companion approached the blessed Messenger for a supplication to have his sight restored. The Messenger, on him be peace, responded to this plea by telling the man to make ablution and perform two cycles of ritual prayer. The noble Messenger then said to him: "Now make a supplication and beseech the Creator in my name that your sight be restored, and appeal to my mediation."
The blind man carried out these instructions precisely, and his eyes were immediately opened. This is the supplication taught to the blind man by our blessed Master, the Glory of the Universe: "O God, I ask you and I turn toward you by means of Your Prophet Muhammad, the Prophet of Mercy. O Muhammad, through you I address myself to my Lord in this my need, that it be answered and fulfilled.
O God, accept his intercession on my behalf."

In a Hadith reported by Imam al-Tabarani, our blessed Master said:

> "O my Companions and my Community! In order to find something you have lost in an isolated place, say three times: 'Help me, O Servants of Allah!' They will immediately guide you to your possession, for there are servants of Allah who can see you even though you cannot see them."

In another Hadith reported by Ibn Masud:

> "O my Companions and my Community! If a riding animal escapes from you in a desert place, cry out: 'Catch it, O Servants of Allah!' For the Divine Truth has servants on earth who will immediately hear that cry and seize the escaping animal."

According to Ali al-Qari, may the Creator have mercy on him, the servants appealed to are the angels and the souls of believing human beings and jinn. They are the invisible men called Abdal.

Let me draw your attention to two noble Traditions.

The first is reported by the noble °Ubada ibn Samit:

> The Abdal of this Community are thirty-three men. Their hearts are like the heart of Ibrahim, the Friend of the All-Merciful. Whenever one of their number dies, Allah substitutes a man in his place.

The second reads:

> The Abdal in my Community are thirty-three men. By them the earth is supported and receives rain, and by them you are helped.

In the legal opinion given by Ibn Hajar, the validity of Traditions concerning the Abdal is accepted, and it is stated that: "In some works we also find similar reference to the Qutb."

The term Abdal is used incorrectly in our (Turkish) language and in popular speech, with the meaning idiot or fool. It is properly the epithet of great Saints of Allah, who "leave a substitute (*badal*)," that is, who bilocate or appear in several places simultaneously.

In the classical books of Sufism it is stated that through the grace of Allah the All-Glorious, and through the spiritual influence and supplications of many noble beings, certain favored servants of the Truth assume bodily form and bring help, succor and consolation to many needy people. The noble beings who supplicate in this way are unaware of how their mediation is received and made manifest. This can be compared to a person who is seen in a dream but is unaware of his appearance.

Although there are some exceptional beings who know of their mediation, this knowledge can only come to them from the Divine Truth. Such manifestations bestowed upon noble beings who follow the *Sharia* are expressions of their miraculous powers. Supernatural states manifested by someone who does not observe the Sacred Law cannot be called miraculous powers and moreover activate a gradual decline.

In his commentary on the Forty Traditions, Ibn Kamal says: "When you are confused, seek the help of the people of the tombs." The noble Tradition proves that it is permissible and legitimate to seek help and assistance from the souls of the Saints and righteous believers. In his commentary on *al-Hisn al-Hasin,* Ali al-Qari says:

> One may seek closeness to Allah, Exalted and Sanctified is He, through the mediation of the Glorious Prophets and the noble Messengers, the Truthful Ones, the Saints, the Scholars, the

Righteous and the Martyrs, may Allah be pleased with them all.

It is firmly established in the noble Traditions and the studies of righteous authors which we have cited, that the gate of mediation is open in accordance with the Sacred Law. To use mediation to work upon the realm of causation, in the knowledge that everything is from Allah, is far from harmful. Mediation accesses saintly influences and is a gateway through which bountiful blessings and benefits reach us from Allah Most High.

All that is forbidden by Sacred Law is to elevate any form of mediation to an object of worship. People of True Faith are entirely innocent of this, for the very notion is inconceivable to them. It is idolatry and unbelief to worship other than Allah, Exalted is He. Therefore when believers appeal to anyone for mediation, it is simply to access Divine abundance, not to worship the mediator.

We beseech grateful lovers to mention us in their prayers, and to remember us by reciting three *Sura Ikhlas* and one *Fatiha*. We sincerely pray that those who offer supplications on our behalf, may enjoy honor and prosperity in both worlds.

In the Name of Allah,
All-Merciful and Compassionate.
Praise be to Allah, Lord of the Worlds,
Blessings and peace upon our Messenger,
The Messenger of those who have gone before,
And those yet to come,
The Prophet of men and jinn, Muhammad,
And upon his family and Companions.

CHAPTER NINE

CATECHISM OF RELIGIOUS KNOWLEDGE

For the enlightenment of aspiring lovers, we have tried to compress a wide variety of topics into this treatise, and therefore we offer an abridged catechism in question and answer form.

Who brought this world into being from nothingness?
Allah, Exalted is He.

Who was the first human being?
The blessed Adam, created from earth by the All-Glorious One.

With which creation did Allah adorn this world?
He adorned the Universe by creating the human being.

Why did the Exalted One create the human being?
To know Him, to acknowledge His Divine Essence, and to worship Him.

Who informed humanity of the Divine wishes and commandments for this world and the hereafter?
Allah first chose the blessed Adam, then special servants among the children of Adam, on whom He conferred prophethood, and to whom He revealed the Scriptures. These were revealed by inspiration through the blessed Gabriel. The Prophets made them known to their communities, whom they invited to the Truth.

Who is the first of the Messengers and who is the last?
The blessed Adam to whom the Scrolls descended, is the first, while the final Messenger is our blessed Master, Muhammad Mustafa, to whom the Mighty Quran, victorious over its enemies for fourteen centuries, was sent. Its judgement and supremacy will last until the Day of Resurrection.

How many Messengers and Prophets were there between the blessed Adam and our blessed Messenger?
Only Allah the Exalted knows their number.

How many Prophets are named in the Holy Quran?
The Holy Quran tells us the names and stories of twenty-eight Messengers and Prophets.

What are their names and the Scriptures revealed to them?

Adam:	*Ten Scrolls*
Idris:	*Thirty Scrolls*
Noah, Hud, Salih, Abraham:	*Ten Scrolls*
Ishmael, Isaac, Jacob, Joseph, Shuayb, Lot, John the Baptist, Zacharias, Moses:	*The Torah*
Aaron, David:	*The Psalms*
Solomon, Elias, Job, Elijah, Dhul-kifl, Jonah, Jesus:	*The Gospel*
Ezra, Luqman, Dhu'l-Qarnayn, Muhammad Mustafa:	*The Quran*

Although the blessed Seth is not mentioned by name in the Holy Quran, we believe that fifty Scrolls were revealed to him. Ezra, Luqman and Dhu'l-Qarnayn are classed as Prophets by some scholars, while others regard them as Saints.

How is the Islamic creed sub-divided?
Into belief and practice.

What is the name of your school in matters of belief?
I am a follower of the school (madhab) of the people of the Sunna and the Community.

What is meant by that?
It means that we hold the same beliefs as the children, the Companions, and the Community of our Messenger.

Amantu billah ala muradi-llah,
Amantu billah ala muradi Rasuli-llah.

I believe in Allah in accordance with Allah
and the Messenger of Allah.

What is your school in matters of practice?
The school of the supreme Imam, Abu Hanifa. In worship and procedure, I have chosen the supreme Imam as my Imam. I follow his judgements based on his understanding of the Holy Quran and the Traditions of the Prophet.

What is meant by Faith *(Iman)* and Submission *(Islam)?*
Faith means professing with the tongue and believing in one's heart all that Allah has instructed us to believe and to do by means of His Messengers. Submission means to practice what we are commanded to practice.

What happens if a person foreswears faith?
He leaves the religion and becomes an unbeliever, may Allah protect us!

What is the term used for the commandments that Allah has made obligatory for us to believe?
Religion (Din).

What happens if a person forswears religion?
He becomes an unbeliever, may Allah protect us! Even forswearing the religion of non-Muslims would make him an unbeliever. For true religion in the sight of Allah, Exalted is He, is the Path of Submission (Islam). There is no other religion.

What is the term used for the commandments which Allah, Exalted is He, requires us to practice?
The Sacred Law (Sharia).

What are the Attributes of Essence?
Existence from all eternity (Al-Qadim)
Allah the Glorious exists from all eternity. He has no beginning.

Existence to all eternity (Al-Baqi)
He is the First, the Last, the Outer and the Inner. Allah the Exalted has no end.

Self-Sufficiency (Al-Qayyum)
Allah the Exalted is Self-Sufficient in His Essence, His Attributes and His Actions:

Transcendence
Allah the Exalted resembles no one in His Essence and His Attributes.

Uniqueness (Al-Wahid)
Allah the Exalted has no partner in His Essence, His Attributes, and His Actions.

What are the inherent Attributes of Allah?

Life (Al-Hayy)
Allah the Exalted is Alive. He is the Creator of all creatures.

Knowledge (Al-Alim)
Allah the Exalted is Knowing. He is the Knower of all things.

Hearing (As-Sami)
Allah the Exalted is Hearing. He hears all things.

Seeing (Al-Basir)
Allah the Exalted is Seeing. He sees all things.

Will (Al-Qadir)
Allah the Exalted has Will Power. Allah the Exalted is Capable of all things.

Speech
Allah the Exalted possesses Speech.

Creativity
Allah the Exalted is the One Who creates all things. There is no creator but He.

O lover! I call out to you. How is it that you are able to rebel against the Owner of that mighty Power, who is Ever-Living and Life-Giving, Knowing and Causing-to-Know, Hearing and Causing-to-Hear, Seeing and Causing-to-See, Doing what He Wills as He Wills, Capable of all things, Speaking and Causing to Speak, and Able to Create all things? In relation to that Supreme Being, you are a helpless, feeble slave, ever needy of Him. How can you forget your Lord and suit your limited self? How can you rebel against that Supreme Being?

What are the prerequisites of faith *(Iman)?*
The following declaration: "I believe (amantu) in Allah, His Angels, His Books, His Messengers, the Last Day, the Resurrection after death by the Will and Power of Allah, and that destiny, good and bad, is from Allah the Exalted."

What are the prerequisites of Submission *(Islam)?*
The Statement of Testimony (Shahada); Ritual Prayer (Sala); Fasting (Saum); Alms-giving (Zaka); Pilgrimage (Hajj).

What is the Statement of Testimony (Shahada)?
"I testify that there is none worthy of worship but Allah, and I testify that Muhammad is His Servant and His Messenger."

What is the meaning of this Testimony (Shahada)?
"I bear witness that there is no god other than Allah, Exalted is He. I also believe, have faith and bear witness that the Final Prophet, the blessed Muhammad Mustafa, Allah bless him and grant him peace, is the Servant and Messenger of Allah the All-glorious, Who has neither partner nor peer."

CHAPTER TEN

THE FIVE PILLARS OF ISLAM

The Five Pillars of Islam are approached by the following categories of responsible action. "Responsible action" means that when a person reaches maturity, it is incumbent upon him to perform things that are Obligatory, Necessary, Customary, Recommended, and Neutral, and to forsake things that are Unlawful, Reprehensible, and Corrupting.

(These categories represent progressions from a basic to a refined mode of worship. For example, the Customary would automatically include the Obligatory and the Necessary.)

OBLIGATORY: *FARD*

Those high commandments which Allah the Exalted has ordained for us to perform, the obligatory character of which is beyond doubt or question according to the learned scholars. These are acts of worship like ritual prayer, fasting, alms-giving and the pilgrimage.

One who does not perform the obligatory commandments does not become an unbeliever, but is deserving of punishment. One who does not believe in the obligatory commandments leaves the religion and becomes an unbeliever, may Allah protect us from this.

NECESSARY: *WAJIB*

Acts of worship enjoined by Allah the Exalted, which the great jurists hesitated to class as absolutely obligatory, after careful examination of the evidence

provided by the sources of Islamic Law. Examples include the *witr* prayer, special alms *(sadaka)* offered at the end of the fast, and animal sacrifice.

CUSTOMARY: *SUNNA*

Actions frequently performed by the blessed Prophet, the Glory of the Universe, varying from prayer in congregation to using a toothpick. The performing of customary actions is a mark of love and respect toward our beloved Master, and although those who omit these actions do not deserve torment, they are deprived of his attention and affection.

RECOMMENDED: *MUSTAHAB*

Actions that are meritorious to perform.

NEUTRAL: *MUBAH*

Actions, in the performing and abstaining from which, there is neither merit nor sin. For example, sitting down and standing up.

UNLAWFUL: *HARAM*

Things Allah has definitely forbidden us to do. For example, to consume the property of orphans, to eat the flesh of pig, to drink intoxicating beverages, to commit homicide, to disobey parents, to flee from battle. In Islamic Law, a person who commits things Allah has made unlawful, believing them to be lawful, becomes an unbeliever. A person who commits unlawful acts knowing them to be unlawful and admitting his wrongdoing, does not become an unbeliever, but deserves punishment.

REPREHENSIBLE: *MAKRUH*

Actions that are bad and ugly.

CORRUPTING: *MUFSID*

Actions that spoil the ablution, the prayer and the fast.

FIRST PILLAR: RITUAL PRAYER
(Including Ablution)

OBLIGATORY: *FARD*
There are seven preparatory elements to the prayer, and five relating to its actual performance, making it a total of twelve.

The Seven preparatory elements are:

Purity from *hadath*
A condition of ritual purity that necessitates neither major nor minor ablution.

Purity from *najasa*
This means that everything unclean should be removed from one's person and clothing, as well as from the place where prayer is to be performed.

Covering the body
Men must cover themselves from the waist to the knees, and women must cover their bodies and heads.

Facing the *qibla*
While performing the prayer, one must face the direction of the Kaaba in Mecca.

Intention
This means formulating the action one has resolved to perform. For instance, if the intention is to perform only the obligatory morning prayer, one says: "I intend to perform the obligatory morning prayer, for the sake of Allah." If the prayer is to be done in congregation, one says: "For Allah's sake, I intend to perform the obligatory morning prayer, following the Imam." The formulation will vary according to whether the prayer one intends to perform is obligatory, necessary or customary.

The opening affirmation of Allah's Supreme Greatness, saying: "Allahu Akbar" (Allah is Most Great) when starting any prayer.

Observing the correct time for prayer refers to the five times at which ritual prayer is obligatory.

Early morning prayer must be performed no earlier than twenty minutes after the true dawn and before the sunrise. In practice, one must begin at least ten minutes before sunrise, since the prayer is rendered invalid if the sun should rise before it is completed.

Noon prayer must be performed within a period beginning shortly after the sun has passed the meridian, and ending with the time for afternoon prayer.

Afternoon prayer must be performed after the end of the period for noon prayer, and before the setting of the sun. Although it is unlawful to begin praying at the moment of sunset, it is permissible to complete the afternoon prayer while the sun is going down.

Evening prayer must be performed after sunset and before the time prescribed for the night prayer.

Night prayer must be performed before the false dawn at the latest.

The Five fundamental elements:

Standing upright in prayer.

Reciting from the Holy Quran.

Bowing
Leaning forward while placing the hands on the knees.

Prostrating
Moving from a kneeling posture, one places the hands flat on the ground, while the forehead and nose rest on the space between them.

The final sitting posture
In prayers of three or four cycles, this is the second act of sitting back in a kneeling posture, while reciting the profession of faith. In a prayer of two cycles, such as the morning prayer, there is only one "sitting," and this is the obligatory posture in which to conclude the prayer.

NECESSARY: *WAJIB*

To follow the Imam when he is present, and then to recite *subhanaka* (the glorification in the bowing and prostration), the *tahiyyat* in the first sitting, and both the *tahiyyat* and the *salawat* in the final sitting.

To pray in congregation unless one has a valid excuse.

When praying alone, in each cycle to recite the *Fatiha* followed by a Sura or three Verses from the Holy Quran. In the obligatory prayer one recites only the *Fatiha* in the third and/or fourth cycle.

To sit for the *tahiyyat* in each two cycles.

In the *witr* prayer (a prayer of 3 cycles performed after the night prayer), to recite *qunut* before bowing in the third cycle. This is the supplication: "O God, we turn to You for help," and "O God, You Alone do we worship." The *Fatiha* can be recited again in place of this.

In congregation, the Imam recites the Holy Quran audibly for the evening, night and morning prayers, as well as for Friday *(Cuma)* and festival *(Bayram)* prayers.

To recite the Quran silently at noon and afternoon prayers.

To make the extra *takbirs* at festival prayers, saying "Allahu Akbar."

To make a prostration when a Verse of Prostration is recited, or if an obligatory prayer has been postponed, or if a necessary element has been mistakenly omitted. In very crowded congregations, one may omit the prostration of absentmindedness to avoid confusing other worshippers.

CUSTOMARY: *SUNNA*

A man raises his hands to his ears when saying *Allahu Akbar.*

A woman raises hers as high as her shoulders.

A man places his right hand firmly over the left and above the navel.

A woman places her right hand upon the left above her breast.

After opening the prayer with *Allahu Akbar,* one recites:

Subhanaka Allahumma wa bi-hamdika
wa tabaraka'smuka wa ta'ala jadduka
wa la ilaha ghayruk.

Glory and praise to Thee, O God.
Your Name is blessed, Your Might exalted
and there is no god other than Thee.

This is followed by:

Audhu billahi min ash-shaytani-r-rajim,
Bismillahi-r-rahmani-r-rahim.

I seek refuge with Allah from Satan the accursed,
In the Name of Allah,
Most Compassionate and most Merciful.

Allahu Akbar is then said while moving into the bowing posture.

Subhana Rabbiya'l-Azim, (Glory to the Lord Most Mighty) is said three times while bowing.

Samia'llahu liman hamidah, (Allah hears the one who praises Him) and *Rabbana laka'l-hamd,* (Our Lord, praise be to You) are said while straightening up from the bowing position.

Allahu Akbar is said on making the first prostration.

During prostration, one's heels are kept up with the toes on the ground.

Prostration is made with hands down at the sides of the head.

Subhana Rabbiya'l-Ala, (Glory to the Lord Most High) is said in prostration.

In the final sitting, the *tahiyyat* and the *salawat* are recited.

RECOMMENDED: *MUSTAHAB*

To stand up with the congregation when the *muezzin* chants, *Hayyala-s-sala* (Come to prayer).

To focus on the place where one will be prostrating.

In prostration, to place one's nose to the ground before one's forehead.

When giving the salutation to turn the head to the right and to the left, looking at the shoulders.

To avoid coughing during prayer.

To abstain from yawning during prayer.

To rest one's eyes on the thighs while sitting for the *tahiyyat*.

REPREHENSIBLE: *MAKRUH*

Looking around while performing the prayer.

Playing with one's clothing.

Wiping the place where one will make prostration.

Turning one's face away from the *qibla* without strong reason.

Praying toward a person's face, a picture, something ritually unclean, a grave.

Yawning or stretching during prayer.

Shutting one's eyes during prayer, or opening them very wide.

Praying bare-headed, when everyone else is wearing head-covering.

For men, praying too close to women.

In obligatory prayers, to recite the same Sura more than once.

To rest on the ground unnecessarily while praying.

To sit with shins upright, without good excuse.

To bow or make prostration ahead of the Imam and to raise the head from bowing or prostration before the Imam.

CORRUPTING: *MUFSID*

Uttering the opening *takbir* so that it is audible to oneself.

Laughing loudly enough to be heard by a person next to one. (This also spoils ablution.)

To sigh, moan or weep over things of this world.

To talk of things of this world.

To eat, drink or to chew gum.

To pluck one's hair or beard.

To pluck hair three times.

To kill bugs during the prayer. (Life-endangering creatures, such as snakes and scorpions, may be killed.)

To scratch a limb, or other parts, three times in one cycle of prayer.

To recite the Noble Quran incorrectly or too softly to be audible to oneself.

To raise both feet off the ground while in prostration.

To stand behind the Imam in an improper way, or to stand in front of him.

Men and women standing side by side during congregational prayer, or a man standing behind a woman in prayer.

THE RESPONSIBLE ACTIONS OF ABLUTION

MINOR ABLUTION: *WUDU*

OBLIGATORY: *FARD*

To wash the face.
To wash the arms, up to and including the elbows.
To wet one quarter of the head.
To wash the feet and ankles.

CUSTOMARY: *SUNNA*

To utter *"Audhu"* and *"Bismillah."*
To make the intention, "I intend to make the *sunna* of the minor ablution."
To wash the hands to the wrists.
To wash the mouth and to clean the teeth with a brush or a miswak.
To draw water up the nose.
To face away from the *qibla*.
To wash alternately the right side and then the left side. For example, first the right hand and then the left.
To wash the ears and neck.
To wash each limb three times.
To wet the beard thoroughly and to wash between the fingers.
To abstain from worldly conversation while washing.

MAJOR ABLUTION: *GHUSL*

OBLIGATORY: *FARD*

To rinse the mouth with water.
To cleanse the nasal passages by snuffing up and expelling water.
To thoroughly wash every part of the body, leaving no part untouched by water.

CUSTOMARY: *SUNNA*

To begin by uttering: *Bismillahi-r-rahmani-r-rahim.*
To make the intention: "I intend for Allah's sake to cleanse myself of major impurity."
To first wash the body, front and back, with water.
To wash the hands up to the wrists.
To rinse out the mouth with water three times.
To draw water up the nose three times.
To take the minor ablution as for prayer.
To pass running water over the entire body.
To neither turn one's front or back to the *qibla* while washing.
To abstain from worldly conversation while washing.
Not to urinate in the place where one performs the major ablution.
Not to perform one's ritual prayer in the place of major ablution.
Always to begin by washing the right limbs.

MINOR AND MAJOR ABLUTION

RECOMMENDED: *MUSTAHAB*

To express the intention audibly.
To rub the nape of the neck with the water remaining from washing the ears.
To sprinkle some water on one's underpants after ablution.

To dry off after ablution with a clean towel reserved for this purpose.
To stand facing the *qibla* and drink some water left over from the ablution.

REPREHENSIBLE: *MAKRUH*

To use the left hand for passing water to the nose and mouth.
To blow one's nose with the right hand.
To slap water onto one's face.
To turn one's back to the *qibla* during ablution.
To wash the limbs no less or more than three times.
To start on the left side.
To talk of worldly things.
To splash water around while taking ablution.

CORRUPTING: *MUFSID*

To pass urine.
To pass feces or gas.
Pus and blood issuing from the body.
To vomit.
To lie down to sleep.
To laugh during prayer, if loud enough to be heard by another.
To spit blood.
To forget to wash a part of the body, and to be unable to recall which part.

ABLUTION WITHOUT WATER: *TAYAMMUM*

One has recourse to *Tayammum* when existing water is inaccessible, or in places devoid of water.

OBLIGATORY: *FARD*

Make the intention: "I intend to perform *Tayammum* for the sake of Allah."
Strike clean earth with the palm of the hands, shake

them and wipe the face. Strike the earth a second time, then use the left hand to stroke the right arm from the fingertips to the elbow, and then use the right hand to stroke the left arm in like fashion.

CUSTOMARY: *SUNNA*

To recite: *"Bismillahi-r-rahmani-r-rahim."*
To strike the earth with one's hands.
To open the fingers.
To rub the hands together.
To wipe the face once.
To wipe the arms briskly.

SECOND PILLAR: FASTING

OBLIGATORY: *FARD*

To formulate the intention: "I intend to keep the fast for Allah's sake."
To know the time span within which the intention can be made.
To observe the fast from the prescribed moment before dawn until the setting of the sun, without breaking it in any way.
In the noble month of Ramadan, it is permissible to make the intention to fast at any time from evening till forenoon.

CORRUPTING: *MUFSID*
To eat, drink, smoke, vomit, have sexual relations.

THIRD PILLAR: ALMSGIVING

OBLIGATORY: *FARD*

Every Muslim of sufficient means is required to give annually one fortieth of his wealth to one or more

poor people, after his needs and the needs of his dependents have been taken care of. He must make this intention: "I intend to give the prescribed portion of my wealth in alms for the sake of Allah."

FOURTH PILLAR: PILGRIMAGE

OBLIGATORY: *FARD*

To make the act of consecration, signified by donning the pilgrim's attire *(ihram)* with the intention: "I intend to enter the state of consecration for Allah's sake. O Lord, make this act of worship easy for me."

To stand at Mount Arafat.

To circumambulate the Kaaba on the first, second or third day of the Feast of Sacrifice *(Id al-Adha)*.

FIFTH PILLAR

The Statement of Testimony (Shahada): *"I testify that there is none worthy of worship but Allah, and I testify that Muhammad is His Servant and His Messenger."*

CHAPTER ELEVEN

FIFTY-FOUR OBLIGATORY DUTIES

The bad habits forbidden by Allah the Exalted, and the good qualities ordained by Him, have been assembled in these Fifty-Four Obligatory Duties. If one learns them by heart and puts them into practice, one will be saved from misfortunes and enjoy prosperity and happiness in this world and in the Hereafter.

Our Master Hasan al-Basri, who came after the blessed Imam Ali, is one of the great Saints of the Halveti Order and one of those close to our prophet. The noble Hasan al-Basri, sanctified be his lofty secret, reports the following:

> "From the moment all believers, male or female, reach maturity, they must learn their catechisms and the fundamentals of faith, and their parents may arrange for them to receive this instruction. No excuses will be accepted on the Day of Resurrection from those who fail to learn by themselves, or to teach their children the Fifty-Four Obligatory Duties."

O faithful lover! I plead with you to learn these duties, while there is life in the body and while you have the chance. Parents must teach these subjects to their children, and those who have reached maturity must learn them at all costs. This world is transitory and fleeting, the Hereafter is everlasting and enduring.

Therefore, while the bird of the soul is still in our body and we have strength, before the light of our eye is extinguished, before our face turns toward the grave,

before Azra'il, the Angel of Death (peace be upon him) comes for us, before our children are left as orphans and our spouses are widowed, before the dark earth becomes our abode, before our breasts are infested with snakes and scorpions in that gloomy home, let us make provision, let us prepare for those frightful days, for those difficult transitions.

For as the soul is about to leave the body, this physical world as we perceive it now will be no more. Suddenly we shall face the realms of the Hereafter, which we thought did not exist because they were unknown to us. Paradise, Hell, the angels, the place where we are to abide, all these will appear before us. It will be useless then to sob and weep.

At that fatal moment, will it profit you to cry: "Mercy my Lord! Send me back to the world. Let me learn my catechism, let me keep Your commandments, let me avoid the things You have forbidden, let me fulfill the duties You have ordained, let me learn the unlawful things You have forbidden, so that I may shun them."

This futile entreaty will not avail you. Let me tell you now the reply you will receive:

O heedless servant! You should have learned and practised all this while you were alive and well. Now the opportunity has passed, and your life on earth has slipped away. Now you are to be recompensed for whatever you did in your life. There is no going back. Your place is here, and here you must remain forever.

O faithful lover! O my brothers and sisters on the way of Truth, O seekers of Divine beauty and approval! The Day of Resurrection is a reality. It will certainly come. The dead will be restored to life and called to give account. Allah, Exalted is He, is All-Powerful and

Self-Subsisting. He brings us and all worlds, visible and invisible, known and unknown, out of nothingness into being, and He recreates us at the Resurrection. He provides sustenance for all his creatures. He raises the first and the last from their graves, restores them to life and brings them to account. The Holy Quran and the Messenger of Truth bear faithful witness to this.

The commands and prohibitions of Allah the Exalted, and all the sacred laws are designed to purify us and to bring us into the state of servants worthy of Him. To become truly human we need to learn. Only through knowledge can we learn and understand the commands and prohibitions of the Truth.

A sensible and conscientious person, mindful of his mortality, will prepare for the eternal world while working in this one. A person without sense eats, drinks, and gives no thought to the end that awaits him. He makes no preparation and thus ruins his life in the next world.

Let us master the Fifty-Four Obligatory Duties and win the approval of the Truth. Let us enter Paradise and behold the Divine Beauty.

THE FIFTY-FOUR OBLIGATORY DUTIES

1. To acquire knowledge, to know that Allah the Exalted exists and is One, not to attribute partners to Him, and to remember Him always.

2. To earn lawfully by the sweat of one's brow, to consume lawfully acquired sustenance, and to wear lawfully acquired clothes.

3. To perform the ritual ablution.

4. To perform the major ablution, in case of major impurity.

5. To perform the five daily prayers, accurately and on time.

6. To firmly believe that Allah the Exalted guarantees the sustenance of everything He has created.

7. To eat and drink that which Allah has made lawful.

8. To be content.

9. To place all one's trust in Allah the Exalted.

10. To accept all trials and tribulations coming from Allah.

11. To be grateful for Allah's bounties.

12. To bear afflictions with patience.

13. To regret one's sins and to repent for them.

14. To worship Allah with sincerity.

15. To know that Satan is one's enemy.

16. To judge all actions by the Glorious Quran, and to obey the laws of the Quran.

17. To face the imminent reality of death and to prepare for death.

18. To show people the right path and prevent them from doing evil whenever possible.

19. To forsake back-biting and suspicions.

20. To be good and kind to parents and obey them within the law.

21. To visit relatives and be kind to them.

22. To not betray a trust.

23. To forsake bad jokes and frivolity.

24. To obey Allah the Exalted and His Messengers.

25. To occupy oneself with worship and obedience and to avoid sins.

26. To fear the punishment of Allah and seek the approval of the Truth with every action.

27. To look for a lesson in all things.

28. To be contemplative at all times.

29. To guard one's tongue from uttering bad words.

30. To avoid bad actions.

31. To not ridicule anyone.

32. To not look at the wives or daughters of others with evil intentions.

33. To be honest at all times.

34. To not brag about the favors conferred on one by Allah.

35. To not dabble in witchcraft and the casting of spells.

36. To give full weight and measure.

37. To fear Allah and to not be confident of immunity from His wrath.

38. To give a day's supply of food to a poor person.

39. To never despair of the mercy of Allah the Exalted.

40. To not follow the wishes and desires of one's limited self, but to oppose the self at all times.

41. To offer food and drink for the pleasure of Allah.

42. To seek lawful sustenance.

43. To give the alms due, if one has sufficient means.

44. To not have sexual intercourse with one's spouse during menstruation.

45. To cleanse oneself inwardly and outwardly of all that is bad.

46. To not consume the property of orphans.

47. To not be haughty and proud, but modest and humble.

48. To not gaze lustfully at beautiful people.

49. To be diligent in performing the five prescribed prayers.

50. To not be tyrannical, or consume the property of others wrongfully.

51. To not attribute partners to Allah the Exalted, to affirm His Unity and to love Him.

52. To not commit adultery.

53. To not swear false oaths.

54. To acknowledge good deeds openly.

CHAPTER TWELVE

CAUSES OF PASSING TO THE HEREAFTER WITHOUT FAITH

O lover, yearning for the approval of the Truth!

By nature a human being is born in submission to God, and is then raised according to the way of Islam. Is it possible to conceive of any greater bliss than to enter this world in submission, to grow up in submission, and to breathe one's last breath in submission? Now consider these other possibilities:

A person who is born in the state of Islam, who then lives as an unbeliever, following the example of his parents, their upbringing, their doctrines, their society, and dies an unbeliever.

A person born in the state of Islam, who then lives as an unbeliever, conforming to society, but then attains right guidance at his last breath. He dies in Islam, that is to say, he is born to True Existence.

A person who is born in the state of Islam, conducts his life according to the code of Islam, but then dies without faith as an unbeliever because of his sins and bad character. Of all the above possibilities, this last is the most dreadful.

The scholars and Saints list these Twenty-Seven causes of dying without faith:

According to the noble Companion, Abu'l-Darda, if a person does not fear going to the Hereafter without faith, that person will indeed pass over to the Hereafter without faith.

To adhere to beliefs and doctrines other than those of Islam.

To be weak in faith.

To stray from the right path by misusing these nine members of the body: hand, tongue, eye, ear, foot, stomach, genitals, mouth, heart.

To persist in sin.

To show no gratitude for the gift of Islam. The greatest gift which Allah the Exalted bestows on His servant is to establish him in the religion of Islam.

To behave tyrannically.

To denigrate the call to prayer instituted by the blessed Muhammad. Today there are people who regard the morning call to prayer as a mere disturbance to their sleep.

To disobey parents and go against their wishes in lawful matters.

To swear a lot, whether by the false or by the true.

To reduce the ritual prayer to a mere habit, and fail to perform the prescribed prayers with careful attention.

To attach no importance to the ritual prayer and to regard it as commonplace.

To indulge in wine and liquor.

To harm and oppress the believers.

To have pretensions to sainthood.

To forget one's transgressions.

To indulge in self-love.

To think one knows a great deal and to imagine oneself a scholar.

To spread gossip in order to cause disharmony between two groups.

To be envious.

To disobey teachers and superiors and to oppose them in matters not contrary to the sacred Law. There is no question of ever obeying someone when it is in disobedience to Allah the Exalted.

To condemn a person without proof.

To lie, to persist in lying, and to break a promise or a covenant.

To be cowardly: to run from the learned, and to flee from the enemy in battle. There is no blame in retreating under orders.

To be extravagantly wasteful.

To not conform to Islam inwardly and outwardly.

To back-bite, to persist in back-biting, and to be unable to control one's tongue.

These twenty-seven bad habits that cause one to die without faith, have been set forth with special clarity in the book called *Shifa al-Qulub.*

O seeker of Truth! Do not let the Book of Allah out of your hand, if you wish to earn the everlasting world while still in this transitory realm. Conform to it in all your actions and never depart from its laws. Follow the exemplary precedents of the most compassionate Messenger. All great men have owed their pre-eminence to following the Book and the Sunna.

Correct your limited self with the help of the All-Merciful, and endeavor to raise it from the Domineering, Censorious, and Inspiring levels of the self to the level of Tranquility. In this manner you will earn eternal felicity.

Follow the path of the Saints of Allah, that your heart may achieve peace, that your eye may see mysteries.

The ignorant perish, unless they learn.
The learned perish, unless they practice.
The practicing perish, unless they are sincere.

Morning and evening, glorify and remember Allah. Be constant and devout in your prayer. Repent for your sins. Be grateful for the favors you have received. Give generously. Find the everlasting in this world, for you are not here forever. Try to safeguard your faith, and be content with the Truth, so that the Truth shall be content with you.

Read the Holy Quran constantly, and diligently observe its laws, following its commandments and avoiding its prohibitions. The benefits derived from the Glorious Quran are countless.

As a memento for my brethren in religion, I reverently record the special properties of each glorious Sura, as transmitted by our noble

predecessors, and if Allah wills, may this result in my being remembered with compassion. Whoever reads one or more sections of the Holy Quran daily, intending to read the entire Book, will without doubt derive all these benefits, by the Grace of Allah. Therefore, if one reads with complete faith and sincerity, one is certain to attain felicity in this world and the Hereafter.

CHAPTER THIRTEEN

MYSTICAL PROPERTIES OF THE HOLY QURAN

THE 114 SURAS

1. *Fatiha,* The Opening
If anyone recites the Fatiha regularly as a litany, God will grant that person's every wish in this world and in the Hereafter, and provide protection from all calamities. If the *Fatiha* is written on paper and dipped in water, Allah by His Grace, will cure a sick person who drinks this water, even if he has been announced incurable by doctors.

2. *Baqara,* The Heifer
Recitation of this Sura brings Divine protection against evil omens, charms and magic.

3. *Ali Imran,* The Family of Imran
Whoever recites this Sura three times will be granted wealth from an unexpected source and will be delivered from debt.

4. *Nisa,* The Women
The Truth Most High will improve relations between husband and wife, granting them a harmonious married life if either of them recites this Sura.

5. *Maida,* The Table Spread
To those who recite it forty times, Allah grants plentiful sustenance, property and status.

6. *Anam,* The Cattle
Opportunities open up for those who recite it forty-one times. Their affairs and circumstances are brought into order, and the Exalted One protects them from the mischief of their enemies.

7. *Araf,* The Heights
Regular recitation ensures deliverance from torment in the Hereafter.

8. *Anfal,* The Spoils of War
Recited seven times, an innocent person will obtain release from jail and will become immune from all that is evil.

9. *Tawba,* Repentance
Recited seventeen times, one will be granted satisfaction of all one's needs, as well as protection from thieves and other bad people.

10. *Yunus,* Prophet Jonah
If a person recites this twenty times, he is protected from his foe and from all evil.

11. *Hud,* Prophet Hud
Allah bestows security from need and from drowning at sea on those who recite it three times.

12. *Yusuf,* Prophet Joseph
Allah restores those who recite it to their loved ones. He also makes them attractive in the eyes of all His creatures.

13. *Rad,* Thunder
Allah protects the children of those who recite it from invisible bad forces. Its recitation quickly calms a weeping child. Both the one who recites, and his or her children, are kept safe from thunder and lightning.

14. *Ibrahim,* Prophet Abraham
Recited seven times, one is protected from hostility, and also gains parental approval.

15. *Hijr,* The Rocky Tract
Recited three times ensures success in trade.

16. *Nahl,* The Bee
No foe can prevail over one who recites it a hundred times. Through Allah's generosity, he will realize his aspirations.

17. *Isra,* The Night Journey
Recited seven times, one becomes immune to the mischief of intriguers and envious people, and protected from hostility. An infant who is tongue-tied can be cured by drinking the water in which this Sura has been dipped.

18. *Kahf,* The Cave
If a person recites this Sura on a Friday, he will be protected from all trials and tribulations throughout the following week. Allah will protect him from rebellion at the end of time, and from the Antichrist and his mischief. He will grant him health and well-being.

19. *Maryam,* The Blessed Virgin Mary
The Blessed One grants sustenance and freedom from destitution to those who recite it forty times.

20. *Ta-Ha* (Letters that bear Spiritual Meanings)
Recited twenty times, unmarried daughters will find good husbands.

21. *Anbiya,* The Prophets
By reciting it seventy times, one finds relief from

hidden fears. A righteous child will be granted to one who recites it regularly.

22. *Hajj,* The Pilgrimage
Frequent recitation will remove fear of the Resurrection. Death will be easy.

23. *Muminun,* The Believers
For those who recite it regularly, the Exalted Lord makes it easy for them to improve their character, to achieve repentance, and to prosper spiritually.

24. *Nur,* Light
The Truth secures faith in the hearts of those who recite it regularly. He safeguards them from the temptations of Satan.

25. *Furqan,* The Criterion
To those who recite it seven times, the Lord grants security from the mischief of their enemies, and keeps them away from evil places.

26. *Shuara,* The Poets
Recited seven times, the Exalted One makes a person beloved of the creation and easy to get along with.

27. *Naml,* The Ants
Recited constantly, Divine protection is granted from the cruelty of tyrants.

28. *Qasas,* The Narration
Recited seven times, the Exalted One will save a person from a serious accident and from a great enemy.

29. *Ankabut,* The Spider
If a person writes out the Sura, then drinks the water in which it has been dipped, Allah will generously rid him of his absent-mindedness and restore his power of recollection.

30. *Rum,* The Roman Empire
If it is recited three times before battle, the soldiers of Islam will be granted Divine assistance and will thereby achieve victory.

31. *Luqman,* The Wise
Recited seven times, Allah grants healing for spiritual ills and for physical ailments, such as stomach-ache.

32. *Sajda,* The Prostration
If the Sura is written out and then put in a tightly sealed bottle and buried in a corner of the house, that house will be safe from fire or from hostility.

33. *Ahzab,* The Confederates
Business will prosper for a merchant who recites it forty times. Allah will ease all his difficulties and bless him.

34. *Saba,* The City of Sheba
If one recites it seventy times, the Lord will resolve great and complex problems.

35. *Fatir,* The Originator of Creation
Its recitation brings security from the mischief of invisible forces, devils and devils in human form. The Exalted One blesses the lives of those who recite it regularly.

36. *Ya-Sin* (Letters that bear Spiritual Meanings)
Complicated problems are solved by reciting it seventy times. If it is recited after the ritual washing of a dead person, and again during the burial, the funeral is attended by angels of mercy in numbers known only to Allah. The person who has died will have an easy interrogation, and will be spared the torment of the tomb. If one drinks the water in which this Sura has been dipped, the Exalted Lord fills one's heart

with a radiance that banishes all sorrow and anxiety. As an evening and morning litany, it brings salvation from worldly poverty, provides safety from torment in the Hereafter, and confers a lofty station in Paradise. The blessed Messenger said: *Everything has its heart and the heart of the Holy Quran is Ya-Sin.*

37. *Saffat,* Ranged in Ranks
Bountiful sustenance is granted to those who recite it seven times.

38. *Sad* (Letter that Bears Spiritual Meaning)
Those who recite this Sura regularly are immune to the mischief of devils and devils in human form.

39. *Zumar,* The Crowds
Those who recite it regularly enjoy honor in the presence of the Truth and benefit from Divine generosity.

40. *Mumin,* The Believer
The Exalted One grants the wishes of those who recite it seven times.

41. *Fussilat,* Detailed Explanation
By reciting this Sura once, one becomes immune from the mischief of thieves, pickpockets and bandits.

42. *Shura,* Consultation
The Glorious One removes fear of the enemy from those who recite it thirty times.

43. *Zukhruf,* Gold Ornaments
The insinuations of Satan cannot enter the heart of one who recites it.

44. *Dukhan,* Smoke or Mist
A person who recites it constantly is loved by everyone.

45. *Jathiya,* Bowing the Knee
If a traveler recites it forty times before his departure, his journey will be blessed and he will return home safely.

46. *Ahqaf,* Winding Sand Tracts
If one writes out this Sura and then places the paper in a chest or cupboard, the fabrics will be protected from moths.

47. *Muhammad,* The Prophet Muhammad
If it is recited forty times daily in times of war, Allah will grant a safe victory to the armies of Islam, and the enemy will be routed and scattered.

48. *Fath,* Victory
The Exalted Lord will make things go smoothly for those who recite it forty-one times. If it is recited daily with Sura *Muhammad,* the enemy will flee from the field of battle.

The late Ghazi Naji Efendi had these two Suras recited by the hafizes in the Turkish army, at a critical phase of the Battle of Sakarya in the War of Independence. Through Divine intervention, the enemy retreated from the battlefield and unable to regroup, they were soon driven out of Izmir and into the sea. I heard about this incident from Naji Efendi in person, may the abundant Mercy of Allah be upon him.

49. *Hujurat,* The Inner Apartments
If it is recited seven times by a person who can find no cure for his illness, the All-Glorious One will provide a remedy, and will restore His servant to good health.

50. *Qaf* (Letter that bears Spiritual Meaning)
By reciting it three times every Friday night, one is assured of unfailing vision, and a bright and happy outlook.

51. *Dhariyat,* The Scattering Winds
Recited seventy times in a period of shortage, the Exalted Lord will graciously bring plentifulness and make all the crops flourish.

52. *Tur,* Mount Sinai
Allah will restore to health a sick person for whose benefit it is recited three times. Its recitation will also bring love and harmony to a couple having marital problems.

53. *Najm,* The Star
Recited twenty-one times ensures the attainment of wishes and goals.

54. *Qamar,* The Moon
Its recitation rescues one from fears.

55. *Rahman,* Allah the Most Gracious
Its recitation ensures a happy heart, peace at home and success in business.

56. *Waqia,* The Inevitable Event
The Glorious One makes those who recite it independent of others by granting them wealth, and according them high status. If one desires worldly wealth, one should recite this Sura daily between the evening and night prayers. The benefits will soon be reaped.

57. *Hadid,* Iron
Recited seventy times, one achieves success at work, greater strength and freedom from worries.

58. *Mujadala,* The Entreating Woman
Recited three times over a handful of earth, which is then thrown at the enemy, puts them to flight.

59. *Hashr,* The Gathering
Recited three times for a particular need, the Exalted Lord will promptly satisfy that need.

60. *Mumtahina,* The Woman Who is Tried
Recited regularly, all hypocrisy will be removed from the heart.

61. *Saff,* Battle Array
Recited three times and then blown over a person, the latter cannot be defeated.

62. *Juma,* The Gathering
Recited five times, loving harmony will be restored between a discordant husband and wife.

63. *Munafiqun,* The Hypocrites
Recited one hundred times, a person becomes immune from the gossip of envious tongues.

64. *Taghabun,* Mutual Loss and Gain
By reciting it seven times, one secures Divine protection for hidden valuables.

65. *Talaq,* Divorce
Recited seven times it is a protection against the mischief of evil-intending women. It guarantees freedom from debt and the acquisition of wealth from an unexpected source.

66. *Tahrim,* To Declare Unlawful
If a married couple recites this to achieve good relations, this wish will be granted.

67. *Mulk,* Dominion
Reciting it seven times, a person becomes safe from misfortunes and finds what he has lost. Recited continuously from sunset to dawn ensures salvation

from the torment of the tomb and ease in answering the interrogation in the tomb.

68. *Qalam,* The Pen
Recited ten times, needs will be met, and protection from the evil eye will be granted.

69. *Haqqa,* The Sure Reality
The person who recites this will repel the enemy and be safe from his mischief.

70. *Maarij,* The Ways of Ascent
Recited ten times, one becomes safe from the terrors of the Resurrection.

71. *Nuh,* Prophet Noah
A single recitation drives away the enemy.

72. *Jinn,* The Spirits
Recited seven times provides security against the evil eye, the mischief of the jinn and the devil, and verbal abuse. Small children are also protected from all afflictions.

73. *Muzzammil,* The One Who is Garmented
If recited over a frightened child, his or her fear will depart.

74. *Muddaththir,* Wrapped in a Mantel
Its recitation makes one safe from all harm.

75. *Qiyama,* The Resurrection
By reciting it regularly, one will be delivered from the hardships of the Resurrection.

76. *Dahr,* Time
By reciting it seven times, one wards off evil, becomes close to the people of the Prophet's household, and gains their intercession.

77. *Mursalat,* Winds Sent Forth
Its recitation wards off slander.

78. *Naba,* The Great News
Recited every day following the afternoon prayer, the radiance of this glorious Sura will illuminate the darkness of the tomb.

79. *Naziat,* Angels Who Tear Out
Those who recite this Sura regularly will not feel the agony of death. As they breathe their last, they will submit their souls with ease to the Angel of Death.

80. *Abasa,* He Frowned
Recited three times for a specific purpose, one's need will be met.

81. *Takwir,* The Folding In
Those who recite it will make a strong impression on all around them.

82. *Infitar,* The Cleaving Asunder
Those who recite it constantly will die repentant, blessed with Divine assistance.

83. *Mutaffifin,* Dealing in Fraud
Those who recite it seven times will be blessed in their commercial undertakings.

84. *Inshiqaq,* The Breaking Forth
To ease the pains of childbirth, a woman should drink the water in which this Sura has been immersed.

85. *Buruj,* The Zodiac Signs
Recited twenty-one times, will frustrate the evil designs of an enemy.

86. *Tariq,* The Night Visitor
Recited three times it will ward off mischief from jinn, devils, thieves and bad characters.

87. *Ala,* The Most High
No harm will ever come to an orchard where this Sura is posted.

88. *Ghashiyah,* The Overwhelming Event
Relief is quickly obtained for rheumatism and toothache by those who recite this Sura.

89. *Fajr,* The Break of Day
Its recitation brings protection from the anger of those in high rank.

90. *Balad,* The City
Its recitation acts as an immediate antidote to eye-strain, and to all spiritual disorders.

91. *Shams,* The Sun
Recited twenty-one times, it dispels all fears.

92. *Layl,* The Night
Recited twenty times, it is a protection from fear.

93. *Duha,* The Glorious Morning Light
To recover stolen goods, recite it forty-one times.

94. *Inshirah,* Expansion
To obtain blessings for new clothes, recite it three times on the day when they are first worn. If one recites it while shaving, one will never experience poverty.

95. *Tin,* The Fig
By reciting it seventy times, one acquires beauty in everyone's eyes.

96. *Iqra,* Read and Proclaim!
If a person recites it seven times before calling on people of high rank, his needs will be met and he will be treated with respect.

97. *Qadr,* (The Night of) Power
If a person recites this one thousand times on the eve of Ramadan, he will dream of the Exalted and Glorious Lord. If he recites it five hundred times on Monday night, he will see the noble Prophet in the visionary realm, and his problems will be solved.

98. *Bayyinah,* The Clear Evidence
Its recitation provides protection from hostility.

99. *Zilzal,* The Convulsion
The enemies of those who recite it forty-one times will be defeated.

100. *Adiyat,* Speeding Forth
Its recitation wards off the evil eye.

101. *Qaria,* The Day of Clamor
If it is recited to restore good relations between two people, peace and harmony will be attained.

102. *Takathur,* The Piling Up
Daily recitation provides salvation from the torment of the tomb.

103. *Asr,* Time Through the Ages
Recited seventy times, it dispels all troubles.

104. *Humazah,* The Scandal-Monger
Recited twenty times, it wards off slander and envious mischief.

105. *Fil,* The Elephant
Recited two hundred and fifty times between the sunset and night prayers, keeps the enemy at bay.

106. *Quraysh,* The Quraish Tribe
By reciting it seven times, the fear of being harmed is removed. To bless a meal, one should recite this Sura then blow on the food and drink.

107. *Maun,* Helping Each Other
The Exalted Lord will protect a child from trials and tribulations if this Sura is recited over the child forty-one times.

108. *Kawthar,* The Fountain of Abundance
Those who recite it one thousand times will have the good fortune to drink the wine of Kawthar from the blessed hands of the noble Messenger.

109. *Kafirun,* Those Who Reject Faith
Recited three times a day, one will be safe from all afflictions.

110. *Nasr,* Help
The Glorious and Exalted Lord safeguards the faith of those who recite it three times. Safe from Satan's mischief, they carry their faith into the Hereafter.

111. *Tabbat,* Perish
Those who recite it one thousand times will triumph over their enemies.

112. *Ikhlas,* Purity
If it is recited one thousand times on behalf of those who are unjustly detained, the Exalted One will release them.

113. *Falaq,* Dawn
By reciting it three times after every prayer, one obtains immunity from heavenly afflictions and worldly misfortunes.

114. *Nas,* Humanity
By reciting it with *Falaq* at the end of every prayer, one obtains deliverance from heavenly afflictions and all accidents and misfortunes, from envious mischief and slanderous tongues, from the evil eye and the machinations of people who work magic, and from the temptations of jinn and devils.

CHAPTER FOURTEEN

GIFTS FOR THE GRAVE.

O traveler on the Path of Truth! No creature can escape the bitter taste of death. We have no remedy but to reconcile ourselves to the Divine decree.

Allah the Most Glorious has not made the noblest of His creatures, man, to live forever in this world. Whoever comes here must surely leave. All those who possess a soul must sooner or later taste death.

For sinners and unbelievers, the agony of death is like being struck three hundred times by a sword. For righteous believers, lovers and worshipful servants, at the moment of death such a world opens up to them that the prospect of it makes them insensitive to the pain of parting. For lovers, who have attained in their lives the station of perfection, at the gate of death there is union with Divine Beauty. Therefore, death for the righteous believer is as easy and gentle as removing hair from butter.

Work continually at being a servant, for the Divine purpose in creating the human being is that we may know, find and acquire mystical knowledge of Allah and love of Allah. For those who find these, there is no pain in leaving this transitory world and migrating to the everlasting world. There is no comparison between all that this world offers and the bounty, prosperity and degrees granted in the Hereafter.

Death is certainly no misfortune for lovers and mystics, but will be a great catastrophe for heedless

people who do not know that they are mortal, and never give a thought to where they came from or to where they are going. Even though they were aware of the conditions they will suffer after death, their failure to realize what a great opportunity we have to be content with Allah while we are still alive and well, will be their greatest misfortune.

It is necessary to assist the dead by making supplication, seeking forgiveness, and giving charity on their behalf. If the deceased was a righteous lover, close to Allah the Exalted, deeds as well as recitations of the Holy Quran offered to his departed soul, will be the means by which he attains pardon for his sins or elevation to high degrees in the Hereafter. Moreover, these offerings are an example of virtuous conduct for those one leaves behind in this world, and by the virtue of such deeds and kindnesses, even a sinner may have his torment lightened or altogether waived.

Our blessed Master, the Glory of the Universe said in the following two Hadiths:

> One of the special favors bestowed to me and my community by Allah the Glorious, is the forgiveness and pardon granted to departed sinners through supplications offered on their behalf by the living.

> The condition of the dead when they are buried is like that of people screaming for help as they drown in water and beg to be rescued. In desperate struggle, they plead with their mothers and fathers, brothers and sisters, comrades, children and friends to come to their rescue. In their need they expect help constantly. Good deeds and kindnesses performed on their behalf are more precious and beneficial to them than this

> world and all it contains. Through the blessings of supplications offered by people still living in this world, the Most Merciful brings mercy like mountains to those who lie in their graves.

People of wisdom reflect on their inevitable death. Before these frightful days arrive, and they are laid in a lonely grave, they show compassion for those who have already drunk the wine of death. They remember them, so that they may be remembered in turn. The greatest gift we can offer the dead is a complete recitation of the Holy Quran, which should be recited once a year for the departed soul. Helping the poor, strangers and needy widows, providing education for orphans, and feeding the hungry, are also gifts we can offer, as they compensate for prayers, fasts or other duties missed.

If someone dies without having performed the pilgrimage, even though he possessed the necessary means, we must send a righteous substitute on his behalf. We should have the Prophet's birthday hymn *(Mawlud)* recited in accordance with local custom, for someone who has died. We should recite or have recited the Sura *Ya-Sin* on Friday or Monday nights. Each Friday, the grave should be visited. For the sake of the departed, poor people and orphans should be presented with clothes, books, pens, notebooks and sections of the Holy Quran. Roads and bridges should be constructed, trees planted, wells dug, schools, hospitals and charitable institutions founded, and endowments made for their upkeep.

Seventy thousand Affirmations of Divine Unity recited on behalf of the departed soul of a believer for the pleasure of Allah, will undoubtedley spare him the torment of the tomb. Molla Husrev, Sheikh al-Islam Kemal Pashazade, and Sheikh al-Islam Ebu Suud Efendi,

all provided in their wills for seventy thousand Affirmations of Divine Unity to be recited for their souls. The spiritual master, Muhyiddin ibn al-Arabi, tells the following story:

> One day, my path led me to a cemetery. At the head of a grave I saw a young man weeping. Tears streamed from his eyes like a torrent. The state of the grave was revealed to me. The interior was filled with red-hot tar and fire. I had recited seventy thousand Affirmations of Divine Unity but I had not yet offered them. Secretly, I gave them to the tormented soul. The sorrow of the young man was suddenly transformed into joy. Apparently, he also was one of the masters of Direct Contemplation.
> I asked him: "My son, why has your weeping ceased and your sorrow turned to joy?"
> He replied: "Before you came, my mother who lies in this tomb, was in torment. When you honored us with your presence, the torment of the tomb ceased, and by the Mercy of the Merciful One, my mother is now immersed in the bounties of Paradise."
>
> Although nobody came to know about the seventy thousand affirmations I had offered to the mother, the young man and I witnessed the Divine gift that was bestowed upon her.

Let us take a lesson from this story. Those who are compassionate must recite seventy thousand Affirmations of Divine Unity for the sake of departed relatives. This recitation can also be commissioned. Those who wish to protect themselves from the Fire, should recite seventy thousand Affirmations of Divine Unity while they are still living.

Saying, *La ilaha illa-llah* just once pardons four thousand sins. The intercession of our blessed Master will be obtained by all those who recite ten thousand benedictions upon him during their lives.

O seeker! Show compassion to the dead and to the dying, for in a very short while you must also die.

Glory to your Lord,
The Lord of Majesty beyond description,
And peace upon the Messengers.
Praise be to Allah,
Lord of All the Worlds.

MY GIFTS TO DERVISHES AND FRIENDS

If a person recites this supplication seven times after the morning prayer, Allah will make his life prosper:

Allahumma ya mufattihu fattih umurana ala-l-khayri wa-llahu khayrun hafizan wa-huwa arhamu-r-rahimin

O Allah, O Opener!
Open the way for establishing our affairs in goodness.
Allah is the Supreme Guardian the Most Merciful of the merciful.

PRAYER FOR GUIDANCE: ISTIKHARA

After the night prayer, having taken ablution, one must perform a ritual prayer of two cycles, reciting Suras one knows by heart. After completing the prayer with the salutation *(salam),* one must recite the following:

Sura Shams, Sura Layl, Sura Tin
and *Sura Ikhlas* (three times each)

Sura Falaq and *Sura Nas* (once each)

In order to receive the guidance you need, you should open your heart in humble supplication to God, then lie down to sleep on your right side, without speaking anymore. God the Glorious will show you what you want to know in your dreams.

A person who eats some food over which the noble Name *Ya Wadud* (O Loving One) has been recited one thousand times, will attain love.

The great Saint Maruf al-Karkhi said: "To achieve a desired goal, recite the following supplication, and you may blame me if it does not work!"

Bismillahi-r-rahmani-r-rahim
Allahumma ya latifu adrikni bi-lutfika-l-khafiyyi ana-l muhtaju-l-dhalil wa-anta-l-ghaniyyu-l-aziz

In the Name of Allah, All-Merciful and Compassionate.
O Allah, O Gracious One, bring me to my goal by Your hidden grace.
I am the afflicted needy one, while You are Self-Sufficient and All-Mighty!

After this supplication the following prayer should be recited forty or one thousand times:

Subhana-l-muqaddiri kayfa yashau bi-qudratihi.
Subhana-l-hakimi kayfa yasha-u bi-izzatihi.
Subhana man yaqdi kulla shay-in bi-mashiatihi.

Glory to the One Who disposes as He Wills by His Power.
Glory to the Most Wise, Who disposes as He Wills by His Might.
Glory to Him Who decrees all things according to His Will.

For every wish, the following supplication can also be recited a thousand times. The wish should be expressed to Allah the Exalted once in every hundred recitations:

Bismillahi-r-rahmani-r-rahim
Inna-llaha huwa-r-razzaqu dhu-l-quwwati-l-matin

In the Name of Allah, All Merciful and Compassionate. Allah is the Provider, Possessor of Strength, the Resolute.

MY PERSONAL PRAYER

Praise be to Allah, Praise be to Allah.
In deepest gratitude, thank You, O Lord.
Praise be to Allah, Lord of the Worlds.
Blessings and peace upon our Master Muhammad, and upon his family, his forbears, his children, his wives, his household, his companions, his helpers, his followers, and all those who love him and are close to him.

O my God! We are Your servants. You are exempt from all attributes of deficiency, qualified by all attributes of perfection. You are Exalted, Glorified, Mighty, Noble.

O my God! You created and formed us in the world of souls, in eternity before the beginning of time. With Your Supreme Mercy and Creative Power, You brought spiritual beings to this world of appearances, and clothed them in the garment of the human body. You honored us with Your bountiful Beneficence and Your generous Mercy, and in this world You made us servants to Yourself and a Community to Your Beloved. You ennobled us with the religion of Islam which is the straight path, pleasing to You. Cast us not into the pits of darkness and error, causing our feet to stray from this path that leads to You, to Your Approval and to Your Beauty.

O my Lord! Make us steadfast on this way. Do not separate us from Your intimate Beloved, Ahmad. Make us happy with the favor of his regard. Make us faithful to his example. Let us smell his fragrance and let us tread his path. Include us among those who sacrifice themselves on his way, among the redeemed and those who model themselves on his character, O my

Lord! Bestow Your Blessings and peace eternally upon Your Supreme Beloved and Glorified Messenger.

O my Lord! You bestowed upon him the manifestation of the noble Name "Guide." Through the mystery of the Name "Guide," You enabled us to strive for Muhammad's station of complete union in worship, and for his direct perception of Your Mystery of Singularity. By the boundless generosity of Your love for him, You have graciously endowed us with all his bounties. May we obtain his approval.

O my God! Magnify and ennoble us helpless creatures with the glance of Ahmad. Do not expel us from Your service to be bankrupt like Iblis. Deliver us from the evils of our limited selves and from Satan, by occupying us with acts of service pleasing to Your Essence of Divinity and Your Attributes of Lordliness.

O my Lord! Make us not victims of Satan and slaves to our limited selves, but enable us to master our passions. Make us yearn for Paradise and make us lovers of Your Beauty.

O my Lord! In honor of the Prince of Prophets, illumine our hearts, the place of religious retreat and the site of the manifestation of the love and ardor of Divine affection, with the love of the Sultan of the two Worlds, with the ardor of his children, and the light of love of the people of his household.

O my Lord! Make us honored among Your dear servants who follow the Glorious Quran and the example set by Ahmad. Keep us in the steadfast religion of Islam, in honor of the four trustworthy friends, those noble Companions of the Messenger of the Lord of the Worlds, those leaders and captains:

The noble Abu Bakr the Veracious, Companion-in-the-Cave to the Messenger of men and jinn, and the first of the Emigrants.

The noble Commander of the Believers, Umar ibn al-Khattab, the most just of all creatures of the All-Merciful, who could subdue Satan with a single glance.

The treasury of eternal modesty and source of sublime forbearance, the noble Uthman of the Two Lights, son-in-law of the Messenger.

The Victorious Lion, Ali ibn Abu Talib, the son-in-law of the City of Divine Knowledge, himself the gateway to Divine Knowledge, the pole of courage and the master of true munificence.

O my Lord! Let not the sun of certainty on the path of Islam be veiled by the darkness of the clouds. In honor of the architect of the palace of the lucid religion, and the true guide to the mystic revelation of certitude, let us not stray from the straight path. Do not turn us away from the dust of the threshold of the great Saints of Allah, but let us always turn in supplication toward those masters of esoteric knowledge and lovers of the Divine Countenance. Adorn our brows with the dust of the ground they have walked upon.

O my Lord! Help our eyes to behold the Truth, give our mouths the taste of the affirmation of Divine Unity, and guide our ears to hear the Truth. Rid our hearts of the love of all but You. Grant us remedies to purify our inner being with Your grace and favor. Attach us to that special company of those who are versed in the realities of the Divine mysteries and who are acquainted with the secrets of the Names of Guidance.

O my Lord! Make us sincere servants. Include us among the lovers who sacrifice their lives in the fire of love, circling the candle of Beauty as the moth circles the flame of love. Make the scimitar of belief so sharp with Your irresistable force, that it may be the cause of our success and prosperity in this world, and the means to our eternal felicity in the Hereafter.

O my Lord! Make us safe from our closest enemy, Satan the accursed, and from the mischief of his followers, those devils in human guise. For the sake of the Majesty of the Almighty at the Station of Oneness, deliver us from this temporary body, from this pomp and show, and make us swoon from the love of Your Beloved.

O my Lord! In honor of Your perfect Beauty, immerse us in the ocean of Your Mercy. O Allah, Self-Sufficient, Subtle and Compassionate, You do not drive away those servants who take refuge at Your door.

O my Lord! Your Mercy has no end! In honor of the Glorious Quran and the miracles and subtle realities contained in the Traditions of Your refined Friend, let this humble treatise be acceptable and pleasing in Your presence and in the presence of the Messenger.

O my Lord! For the sake of those servants who are beloved in Your Divine Names, Your perfect Attributes, and Your Divine Sight, grant high esteem in both worlds to those who read this treatise, those who cause it to be read, those who hear it read, those who act upon what they have read, and those who present it to each other as a gift.

O my Lord! Let us be safe from the Domineering Self and the Censorious Self, by including us in the blessed company that reaches the stations of the Inspiring and

Tranquil Self, and then the bliss of the Contented, the Pleasing and the Pure Self. Let us behold Muhammad Mustafa while still in this world, and attain Your Paradise and Beauty. Make faith our companion on the way, and make us intimate friends to the suffering.

O my Lord! Gladden our hearts by granting mercy to the dead and spiritual growth to the living. Bless their stations and ours. Support those on active service for religion and state, for homeland and nation, with the mystery of a "Mighty Victory." Make our armies ever triumphant and victorious against our enemies. Make our hearts radiant with the light of the Affirmation of Divine Unity, by granting our children the Path of Ahmad.

O my Lord! Guard and defend us from celestial and terrestrial disasters, granting happiness and security to our country, and mercy and blessings to our nation. Make us safe from the evils of the wicked and make our future good. Let us leave this world in faith, and join us with the righteous lovers at the Resurrection.

O my Lord! Grant joy and happiness to the triumphant spirit of Ibrahim Fahri al-Jerrahi, my benefactor and wise guide. Make the souls of my other guides and teachers pleased and content with their poor student, especially Mustafa Efendi.

O my Lord! By Your mercy, reform the sinful members of the Community of Muhammad, ease their difficulties and hardships. Transform our imitations into realization, and improve our bad characters with the precepts of the Holy Quran and the moral guidance of Muhammad.

O my Lord! Grant healing to the sick, and mystic union to lovers, companionship to strangers and closeness to relatives. On the coming Day of Resurrection,

assemble those who were present at readings of this humble treatise, beneath the Banner of Ahmad, close to him.

O my Lord! Plunge in Your Mercy to those who remember with compassion this poor and fallible being. Make my son, Muhammad Junayd, and my daughter, Aisha Humayra, steadfast in the religion of Islam. May my children's children until the Resurrection be Your perfect servants in every sense, practising the sacred Law of Ahmad. Let my offspring be among those who are diligent in their prayers and ever obedient. Make them servants to the Saints and servants to the poor, O my Lord! Do not erase from their foreheads the mark of prostration, nor from their hearts true faith and the Holy Quran, but let them experience the rapture of the Saints of Allah. Let them not be heedless, but among the wise and the perfect.

O my Lord! Grant high esteem in both worlds to my brothers and sisters in religion. Lighten their hardships and grant their desires in this world and the Next. Make them heirs to the ecstasy of those who are with the Truth at every breath. Make them achieve their goals on the path of Islam and the path of Love.

O my Lord! Grant prosperity and abundant, lawful provision to those who have been helpful to me while writing this humble work.

O my Lord! Offer us to Your refined Friend. In honor of *Ta-Ha* and *Ya-Sin,* and for the glory of the family of *Ya-Sin,* peace upon the Messengers and praise be to Allah, Lord of the Worlds, by the mystery of our Saint Nureddin, let us recite *al-Fatiha.*

The author of this work, Sheikh Muzaffer Ozak, passed from the visible world in 1985. He is a Waliullah, or intimate friend of Allah, as saints are referred to in Islamic tradition.

For twenty years, Sheikh Muzaffer Ozak al-Jerrahi was the Sheikh of the Halveti-Jerrahi Order of Dervishes. A prolific author in the Turkish language, Sheikh Muzaffer was well-known for his sage advice, spiritual counseling and his masterly dream interpretations.

He was educated by a succession of wise and learned teachers who instructed him in all branches of the Islamic tradition. He became Muezzin and later took the office of Imam in many of the mosques of Istanbul.

He later retired from the office of Imam and preached a sermon on Fridays at a mosque near the famous Istanbul book market, where he owned a shop specializing in antique and religious books.

Extensive travels took him not only on Pilgrimage to Mecca (eleven times) and throughout the Middle East, but also to the Balkan countries, Western Europe and the Unites States of America where his deep love for the American people was expressed in his founding of numerous branches of the Halveti-Jerrahi Order.

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'Trfrll

Sources in Western languages deal with Sufism from a variety of perspectives. One might say that the works are written either by "outsiders" or "insiders." The insiders speak, or claim to speak, on behalf of the Sufi traditon itself.

One of the best" of them is Sheikh Muzaffer. His works demonstrate that integral Islam is'stillyvery much alive. The present work is basically a handbook for practitioners of the-Halveti-Jerrahi Sufi Order. But anyone interested Jin Sufism, on any level will find it useful. Members of other Sufi orders, and Muslims in general, will find a wealth of practical mstruction 'bn how to live their lives in a way that is pleasing to God.

Serious seekers from all'traditions will find many examples of Islam's intimate kinships with their own paths. Scholars will find an excellent and authoritative contemporary expression of teachings that are often relegated to dusty manuscripts, General" readers* curious about Islam will find, an antidote against the reports in the media.

from the'Introduction,

For twenty years, Sheikh'Muzaffer Qzak al-Jerrahi was the Sheikh of the Halveti-Jerrahi Order of Dervishes. A prolific author in the Turkish language, Sheikh Muzaffer was well-known For his sage advice, spiritual counseling and his masterly dream interpretations. His deep love for the American people was expressed in his founding of numerous branches of the Halveti-Jerrahi Order in America.

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